H. 6. 64

THE READY WAY TO GOOD WORKS,

OR,

A Treatise of CHARITIE, wherein, besides many other things, is shewed how wee may bee alwayes *readie and prepared both in affection and action to give cheerefully to* the poor and to pious uses never heretofore published.

BY

RICHARD BERNARD,
Rector of the Parish of Batcombe in Sommerset-shire.

PROV. 28. 27.

Hee that giveth to the Poore shall not lacke, but hee that hideth his eyes, shall have many a curse.

Si non vacat omnes paginas scripturarum evolvere, tene Charitatem & in ea invenies omnem scientiam Aug. de Temp. Serm. 39.

LONDON,
Printed by *Felyx Kyngston*, and are to be sold by *Edward Blackmore*, at the signe of the Angell in Pauls Church-yard. 1635.

TO THE WORTHILY HONOURED SIR JOHN WRAY, *Knight Baronet, and to his vertuous* LADY, all true happinesse here and in Heaven.

Noble Sir,

LEt none marvell, or thinke it strange, that I have made my worthie choise of you to Patrenize this Tractate of Charitie. For who ever tasted more deepely, than my selfe, of the Charitable liberality, and singular bountie of that right Honourable Ladie, the Ladie Fran-

cis, Counteſſe of Warwicke Dowager *lately deceaſed, who firſt ſent me unto, and planted mee in the* Univerſitie. *How bountifull likewiſe was the hand of that* Noble Lady Iſabell, the Lady Darcy, *to many, and to me in particular, while my abode was in thoſe parts, with my loving Pariſhioners at* Workeſop. *I cannot but commemorate ſo tranſcendent goodneſſe of theſe your* Right honourable Ants *to you, ſo Noblie minded friends towards mee, imitating therein your* worthy Father, *and your* bleſſed Mother, *Siſter to that my honourable good Lord,* The right Reverend Father in God, Iames the Lord Biſhop of Winche-

ſter,

ſter, *who when hee was Lord Biſhop of* Bath *and* Wells, *ſent for mee into theſe parts, where now I dwell, not by ſollicitation of friends, but onely out of his former remembrance of me in* Cambridge, *where hee was then to mé a liberall and memorable Benefactor. Give mee leave thus to make mention of theſe honourable Perſonages, and to prefixe theirs and your names, and the memorie of you all before this (it may bee) my laſt worke, that ſo I may leave behinde mee, when I am gone to my long home, a deſerved and true teſtimonie of my unfaigned thankefulneſſe, and my very high eſteeme (which was and is due from mee) of and unto thoſe Noble Fa-*

milies of the Mountagues, *and* Wrayes, *of both which you are so happily descended. I shall not neede to commend the Subiect matter of this Treatise to you: The very name of Charitie is Load-stone like, the grace lovely, and the fruite most delectable: its honourable among men, and the reward of it in Heaven among the Saints unspeakeable.*

Accept it (Sir) as now its presented unto you, I beseech you, and let your charitable practice both grace it, and therein comfort mee, as it will your selfe abundantly, so shall I hold my labour fully recompenced, and will ever acknow-

acknowledge my ſelfe yours (worthie Sir) in the Bond of all ſerviceabe duties to bee

commanded

RICH. BERNARD.

Batcombe, Oct. 18. 1634. in Sommerſetſhire,

TO THE RIGHT WORSHIPFULL, GEORGE STROUD Eſquire, and WILLIAM his brother, the reward *of well doing.*

Worthie brethren,

GIve mee leave to ſpeake unto you in this title and appellation. All that know you, know that I ſpeake the Truth, and that the hand of Gods Divine Providence hath beene very open unto you, and crowned you with the aboundance of his bleſſings. In ſteed of an Epiſtle to the Reader: I am bold to intreate

treate you in ſpeciall to be the Readers. I did perceive by that late conference that I had with you, that you love not to have your mercies magnified and proclaimed before others, much leſſe before your owne ſelves: you would not have the left hand know, what the right hand doth, nor any Trumpet to bee blowne at the diſtribution of your Almes. You doe well to follow the good advice and Precept of the Sonne of God. But your worke of Pietie, in providing for mens ſoules; and that other of Charitie, in relieving the bodies of the truely indigent and penurious

rious together with the education and instruction of poore mens Children, (all which you have done in the place of your Nativitie, knowing right well that Charitie ought to beginne at home.) I say, these reall practises, and visible expressions of your Christianitie, are so obvious to the eye and view of this your Native Countrey, that they can no more bee hid, than the Sunne at Noone-day. I hope this my labour and discourse of Almes-giving will not any way coole the fervour of your Charitable affections; but rather animate and enflame you to the practise of more

more good deedes, and good duties, and to a further proficiencie in the Schoole of grace. There are many ſtrong and demonſtrative arguments, treaſured up in this Treatiſe, which if ſoberly, and ſeriouſly conſidered, may ſerve as ſo many keene ſpurres, and ſharpened prickes to quicken and provoke you, to love, and to good workes: I have found it with many happily ſucceſſefull, eſpecially in that my Counſell of laying aſide weakely every Lords Day: for the performance of which dutie, I did principally ſet my hand to this worke. It is the readieſt way that I finde

finde preſcribed by the Wiſedome of the Holy Ghoſt to bee largely liberall, and chearefully Charitable: my old eyes have beene well holpen by the Tranſcriber, one now reſiding with me, unto whoſe hopefulneſſe, I wiſh anſwerable happineſſe. I well know, that truth hath native beautie and brightneſſe of her ſelfe, and needeth not any adventitious and borrowed adornations to tender her worth to ſuch as love her, but becauſe comely attire will not be unbeſeeming a bodie of it ſelfe beautifull: therefore though it fit not to let this admired Grace of Charitie to come forth un-

unclothed, bare and naked But with ſome decent and comely ornament befitting her Glorie. If you now (Gentlemen) will be pleaſed kindely to accept it, I ſhall hold my ſelfe beholden to you therein; but you, in performance of the dutie, much more unto God, the fountaine of all our good; To whoſe bleſſing I commend you, and all yours, and this my worke to your charitable reading, and charitable practiſe.

Baſcomb. Oct. 20.

Your worſhips to be commanded,

RICH. BERNARD

Recenſui librum hunc, cui titulus eſt [The ready way to good works, or a Treatiſe of Charitie, &c.] *in quo nihil reperio quo minus cum utilitate publicâ imprimatur; modò intra quatuor menſes proximé ſequentes typis mandetur.*

Ex ædibus Fulh.
Aug. 2. 1634.

Sr. Baker *R. P. D.*
Epiſcopo Londinenſi
cap. domeſt.

A

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THE READY WAY TO GOOD WORKES.

CHAP. I.

Of the introduction to the insuing discourse, and of the dutie of Ministers in the act of Charitie.

AS it greatly concernes all Gods trustie Ambassadors and faithfull Ministers to divide the Word of Truth aright, to provoke and stirre up their hearers to the conscionable practice of every holy duetie, which shall be commended or commanded unto them from the

sacred writings either of Prophets or Apostles; So it very much behoves them with much zealous earnestnes, and sanctified eloquence to presse upon their consciences the duties of Charitie, and to traine them up in almes-giving and good Works those much neglected and unbeaten paths of Christianitie. [a] *David* that royall and sweet singing Prophet frequently delivered and repeated the doctrine and duties of Charitie: So did [b] *Salomon* his wise Sonne: So did the Prophet [c] *Esay* chapter 58. from verse 6. to verse 12. *Iohn Baptist* exhorteth seriously hereunto. *Luke* 3. 11. [d] Our blessed Saviour often commandeth and chargeth his Disciples to give almes, to be liberall minded, and mercifull to the poore. All the Apostles likewise did harpe upon the same string, and with their united and concurrent exhortations zealously endevoured

a Psal. 37. 21, 26. & 41. 1, 2. & 112. 5, 9.
b Prov. 22. 9. & 19. 17. & 28. 27.
c Esai. 32. 7.
d Luke 11. 42. & 12. 33 Matth. 19. 25. & 5. 42 1 Joh. 3. 17. Jam. 2. 13. Gal. 2. 10. 1 Cor. 16. 1, 2. 2 Cor. 8. 7. & 9. 5. Heb. 13. 16 1 Tim. 6. 17, 18.

devoured to breake in peeces the flintie hearts of men, and to thaw their frozen and congealed bowels into ſtreames of pitty and compaſſion. Saint *Paule* was very frequent in this ſubject, and with much vehemencie of ſpirit, he often preſſeth the practice of Charitie in moſt of his Epiſtles, putting the ſame Auditors in minde againe and againe of the ſame dutie, as being a leſſon never to be unlearned and forgotten, but worthy to be imprinted with a pen of Iron, or the point of a Diamond in the everlaſting tables of their hearts: He chargeth *Timothy* alſo to urge this ſo commendable and neceſſarie a doctrine upon his Hearers, that as they did abound in temporall bleſſings, and worldly wealth, they might alſo be rich in good works. In this poynt we have the practice, conſent, and unanimous approbation of learned Fathers. Saint *Auſtin*,

Ierome, *Prosper*, and Saint *Chrisostome*, who in their famous bookes and renowned writings have zealously endevoured with their most sanctified and heavenly eloquence, to perswade and incite Christians to the conscionable and carefull practice of Workes of Mercie, Pittie, and Compassion.

Now we that are Dispensers of the Mysteries of the Gospell must goe before others, not in precept onely, but also in example; wee must confirme by practice what in Doctrine we teach: therefore wee that are Preachers of Charitie must bee practizers thereof our selves: the latter is most effectuall of the two to winne mens affections. Good Workes have as loud a voyce as good words. And *he preaches with a lively voyce, who preaches both with life and voyce. That is no true, but a painted starre which gives no light, and that

* *Ille prædicat solum viva voce, qui prædicat & vita & voce.*

that is no reall, but a counterfeit fire that gives a faire colour, but affords no heat: So he may bee accounted only the emptie ſhadow and meere picture of a Miniſter (for he merits nothing leſſe than the appellation of an Ambaſſadour, of an Angell, of a Starre) who doth not enlighten others in the wayes of well-doing, by the beames of his good workes, and by the light of his owne charitable practiſes, and expreſſions of liberalitie to enflame them with the ſame tender-heartedneſſe, and bowels of Compaſſion. Though the Sunne and Moone thoſe more reſplendent and admirable Creatures, by reaſon of their exceeding brightneſſe beare away the glorie the one of the day, the other of the night, yet there is never a little ſtarre in the firmament, but doth in ſome meaſure and proportion contribute to enlighten the Heavens: So likewiſe ought

it to bee among the ſublunarie Starres, the Miniſters and Ambaſſadours of Chriſt; Though ſome are more eminent in grace and place than other ſome, and they may, nay they ought to be more illuſtrious and reſplendent in good works, yet there is ſome light and influence required and expected from us all. Wee muſt chiefly remember to reach forth our helping hands to the poore, and to communicate to their neceſſities according to our ſeverall abilities, and their preſent wants and exigencies. We are placed in the Church militant as the upper wheels in a Jacke, if we ſtand ſtill, and doe nothing, what progreſſe or motion can be expected from the people in any good duties. It were a wiſe courſe, if we would imitate our Saviour Chriſt, and make him our patterne in this, and all the other actions and paſſages of our life: As he taught others to be charitable,

table, ſo he led them the way by his owne example, he kept a Bag out of which he was wont to diſtribute ſomething to the poore, *Ioh.*13.29. albeit he himſelfe in reſpect of his temporall and worldly ſtate and condition was deepely poore and penurious, he being not ſo much as owner of a poore Cottage, as man, who as Matt. 8.20. God was the great Land-lord of the whole world, nay if we perуſe the Goſpell of Saint *Luke* well, we ſhal finde that he ſometimes lived of the Charitie and benevolence of holy and religious women, *Luk.*8.3. If we deſcend from the Maſter to the Scholars, we ſhall finde *Barnabas* an Apoſtolicall man wonderfully addicted to workes of mercy, *Act.*4.37. and Saint *Paul* propounding unto *Timothy* his owne example, life, and converſation, his gifts and ſpirituall indowments, thereby to ſtirre him up to the like vertues, and to en-

courage him in Well-doing, among the Catalogue of his graces, enumerates and reckons up his Charitie, as a ſweet flower in the Garland of his Goodneſſe, 2 *Tim.*3.10. nay elſewhere hee is bold to affirme, that with his owne *hands he miniſtred unto his owne neceſſities, and to thoſe that were with him, Act.*20.34. Now it remaines that we regulate and faſhion our lives by the examples of theſe Saints, let us doe and teach as Chriſt did, preach and practiſe as the Apoſtles did, for if we doe confirme and ſtrengthen our good words bygood works, and adde good doings to good ſayings, we ſhall be able to ſtop the barking mouthes of all gainſayers, prevent the fleſhly reaſonings of carnall men, utterly take away all thoſe excuſes, pretexts, and ſubterfuges, whereby the craftie worldlings are wont to privilege themſelves from the practice of this dutie. And here-

by

by wee may bee emboldned to preſſe the exerciſe of this Grace the more boldly, and to commend our ſelves the more freely to the Conſciences of our Auditory, when they know wee are not like ſounding braſſe or tinkling Cimbals, clouds without water, ſtarres without light, or like emptie veſſels which ſound loudeſt, but that wee have open hands, as well as open mouthes, and that wee adorne our high Calling and Profeſſion with a ſutable Converſation.

Having thus made way to our words by our owne workes, we may cheriſh and entertaine the greater hope, that wee ſhall prevaile with our hearers, who in generall cannot but much applaud and highly extoll almes-deeds, and workes of mercie: There are none of the ſonnes or daughters of *Adam* of ſo depraved natures and inhumane Conſtitutions, but will put their ſeale

of verball approbation to any charitable action, and willingly confesse, *ore tenus*, that is a gracious practice, and well-pleasing to God and man, to supply the defects of the needie, to refresh the bowels of the hungry, to clothe the backes of the naked, and to commiserate the several necessities of all distressed and helpelesse Christians: therefore such Ministers as have charitable hearts, and withall charitable hands (for they be the men who get great advantage above others in the prosecution of this point) let them addresse themselves, with much zeale and contention of Spirit, to ply their Auditory, with extraordinary importunitie, and upon their verbal approbation, to exhort and stirre them up with strong Reasons, and demonstrative arguments to charitable workes, to drive them out of the strong holds of their with-holding and strait handed-

nesse

neſſe into reall actions, and publike and private expreſſions of their love, and tender-heartedneſſe, towards their comfortleſſe and needie brethren.

Tis well wee have their generall allowance and conſent, for thereupon may wee proceed to a more particular application, and urge the preſent execution, and perſonall performance of this dutie, which is generally neglected of moſt ſorts of men, even now in this cleare and glorious Sun-ſhine of the Goſpell. Who would imagine that theſe warme and redoubled beames of the word ſhould not be able to thaw and reſolve the icie congealed, and frozen hearts of covetous Earth-wormes, and carnall worldlings into melting affections of love, and compaſſion; but that wee know, that clay will waxe more obdurate, and the harder in the brighteſt ſunneſhine, and that the Adamants,

mants, which naturally all men beare about in their bosomes are not easilie turned into flesh and bowels of mercy.

It is able to extract even teares of bloud from a sympathizing soule to see how estranged mens hearts are from all pietie and pittie, how opposite they are to goodnes, how careleſſe and regardleſſe of the miſeries of others; and yet they falſely conceive, and unreaſonably preſume that Heaven gates ſhall preparedly be ſet open, that infinite treaſures of mercy ſhall be provided for them, that God will accept and admit them to his kingdome, though they lived never ſo brutiſhly like Canniballs here on earth, extorting from one, perſecuting another, ſlandering, reviling, and injuring others, eating up Gods people as it were bread. This is a moſt cunning device, and horrible fallacy of Satan whereby he infatuates his

his prisoners, which are fast tied and bound with their owne golden fetters, and labours, to perswade them that good wishes and wouldings without actuall performances, that benevolence without beneficence will serve the turne to excuse them before God, and to qualifie and prepare them for the Kingdome of Heaven. Alas, how grosly doe men blesse themselves in their cursed and crooked courses, flatter and delude their poore soules in their evill wayes: all those faire hopes which they entertaine concerning their Spirituall happinesse and eternall welfare hereafter are but meere dreames, vaine fancies, groundlesse conjectures and presumptuous, for that dreadfull Doome and bitter sentence of eternall confusion which Saint *James* delivereth is their portion, and shall light upon their heads one day: *Hee shall have Judgement without mercy* Jam.2.15.

who

who sheweth no mercy: as it may appeare by the parable of *Dives* and *Lazarus*, and is further confirmed by those condemnatorie and irrevocable words of our Saviour Christ: [c] *Goe ye cursed* into everlasting fire, for your hard-heartednesse, and deficiencie in the duties of Charitie. To the meditation of which Doome I commend all uncharitable and mercilesse persons.

[c] Mat. 25. 41, 42, 43.

CHAP. II.

Of such as are to shew mercy; and here first of the rich men.

MOst men now a dayes frame and fancie a Religion to their owne liking, pleasing to the flesh, and suteable to their owne ends. They make God all of Mercie,

as

as if hee had no Juſtice to revenge, and roote out all rebels, and the way to Heaven farre broder and eaſier than God hath made it, falſely and groundleſſely thinking with themſelves, if they walke on a conſtant foote pace, in a lukewarme profeſſion and unzealous outward forme of Chriſtianitie, and keepe themſelves free from thoſe groſſer and moſt notorious abominations, which are wont to rage and raigne abrode in the world, that then their caſe is good enough for Heaven, though they were never acquainted with the true power of Godlineſſe, never trained up in the duties and practices of Charitie, never inſtructed in the myſteries of Salvation or a conſcionable courſe of Holineſſe and Sanctitie in their lives and converſations. Such Phariſes as theſe will quickly bee diſcovered and unmasked, if it bee their happineſſe (they would count it a tor-

a Torment) to live under a conſcionable Miniſterie, which will chalke out unto them a more narrow, and ſtrait path to walke in, and let them know that they muſt paſſe through many difficulties, indignities, obloquies, and oppoſitions, that they muſt be at great coſt and charges before they can enter into life and immortalitie. Now when they ſhall heare of *hating of father and mother*, of *pulling out of right eyes*, of *cutting off right hands* for Chriſts ſake, when they perceive that that they muſt bee at great coſt and expences for Religion, that they muſt conſecrate ſome portion of their beloved Mammon to good uſes, ſell their livings (if neede be) and give to the poore, then they beginne to ſhrinke backe, to diſtaſte thoſe (in their apprehenſion) unneceſſary courſes, and willingly they would winde themſelves out, though not from an emptie ex-

ternall

ternall cold and ordinary profeſſion, yet from all coſt and charges for Religion. Thus they would goe a nearer and eaſier way to Heaven than other men, and at a cheaper rate. The Prophet *David* was not of this minde, hee diſdained to ſerve God at another mans coſt and [d] *To offer up burnt offerings unto the Lord his God of that which coſt him nothing*: and indeed that man who with an illuminated eye doth Spiritually diſcerne the goodneſſe of Gods wayes, the Beautie of Chriſts Face, and the riches of his Kingdome, and from the bottome of his feeling and beleeving heart doth earneſtly deſire to taſte of his goodneſſe, to pertake of his Image, and to be cloathed with his righteouſneſſe and holineſſe, without which no man ſhall ever ſee the Lord; hee will not thinke the mony in his purſe, the jewels in his cloſſet, the parents of his bodie,

d 2 Sam. 24 24.

die, the children of his flesh, the blood in his veines, the heart in his breast, so deare unto him, but that he will part with all, (if need so require) and Christ so command him. Now hee that will give his life, his wife, his children, and all, or any thing that hee hath for Christs sake, will with much alacritie and readinesse of minde condescend to feede Christs hungrie members with his superfluous crum's, and to allot out some portion of his wealth, and worldly substance for the poore, and to charitable uses.

That men must be charitable and communicate to others in their distresses and calamities, is a truth as undeniable and evident, as any contained in the booke of God: [a] *Give almes* (saith Christ) *of such things as you have.* [b] *Let every one* (saith the Apostle) *lay aside as God shall prosper him*; The precept is univer-

[a] Luk. 11. 41

[b] 1 Cor. 16 2.

niverſall, there is no immunitie
r evaſion for any: Saint *John*
akes love and charitie towards
ur brethren the beſt and clea-
eſt evidence of Gods love unto
s, and ours unto him: [c] *Who ſo*
hath this worlds goods, and ſeeth
his brother hath neede, and ſhut-
teth up his bowels of compaſſion
from him, how dwelleth the love
of God in him? Whoſoever hath
a power and abilitie, upon him
there is laid a heavie charge and
neceſſitie of giving: [d] *Thus ſpea-*
keth the Lord of Hoſtes ſaying,
execute true Judgement and
ſhew mercy and compaſſion every
one to his brother.

c 1 John 3. 17. 1 Joh. 8. 20

d Zech. 7. 9

Now for the diſtinct under-
ſtanding and clearer explication
of this point, obſerve that all
ſorts of perſons in reſpect of their
outward and worldly ſtate may
be reduced into theſe five ranks.
There are three degrees of rich
men. Firſt, *Rich in ſuperfluitie.*
Secondly, *Rich in competencie.*
Third-

Thirdly, *Rich in mediocritie*: l
ving in a golden meane betwee
plentie and penurie. The poor
likewise are of two sorts. First
Poore in necessitie. Secondly
Poore in extremitie. Those th
are extremely poore and needy
and are sunke downe to th
lowest degree of miserie (as
distressed and wretched *Laza-
rus*) are onely exempted from
releeving others, except it bee in
such an extraordinarie case as
that of the widdow of Sarepta,
who was commanded [e] by the
Lord to releeve and succour the
Prophet *Eliah*, albeit shee had
but a very little provision for
her selfe, and her son, and could
not subsist many dayes longer.
To these may bee added such as
have money and meanes, and
wealth enough, but little or no
wit, discretion and understan-
ding to manage their estates, or
rationally to distribute to others
necessities, as the childish, foo-
lish

[e] 1 King. 17 9. 15.

ſh, franticke, and the like. All
he other foure ſorts, come with-
n the compaſſe of Gods Com-
andement, and are bound to
hew mercy.

Such as live in ſuperfluitie: 1
theſe in the *Scriptures* are called
mightie men of wealth, of great
eſtate, *Eccleſ.* 1. 16. They are
aid to poſſeſſe g multitude of
riches, aboundance of wealth,
great h revenues: Of this ranke
and ſtation were thoſe rich men,
which the Evangeliſt makes
mention of, whom Chriſt ſaw
i caſting their gifts into the Trea-
ſurie.

Such as live in a full competen- 2
cie: for neceſſitie of nature, and
for neceſſitie of ſtate, place, qua-
litie, and calling, having enough
(as k *Eſau* ſaid to his brother) a
ſufficiencie of all deſireable tem-
porall bleſſings, though not ſuch
an infinite and overflowing ſu-
perabundance as the other: To
this ranke may thoſe welthy men
be

f 2 King. 15 20.

g Pſalm. 49. 6. & 52. 7.

h Pro. 16. 8.

i Luk. 21. 1. 4.

k Gen. 33. 9

[1] Luk. 14. 8. be referred, who in the [1] Gospe
are called *rich neighbours*. Bo
these sorts of rich men are dee
ly obliged to bee liberall minde
and open-handed to the poor

1. These have a positive com
mand from the mouth of ou
blessed Saviour so to doe, *Lu*
12. 33. who himselfe for ou
sakes was pleased to bow th
Heavens, and come downe fro
his glorious Pallace upon thi
miserable earth, to descend s
low as to the unglorifying an
exinanition of himselfe, to con
ferre and bestow all the excellen
cies, felicities, priviledges, an
prerogatives of his Kingdome
upon miserable wretches, an
desperate fugitives, who had
joined in combination with his
deadly enemies to rebell and
fight against him. Now can any
rich man bee so monstrously un-
gratefull and barbarously mer-
cilesse as to kicke at, and fling
off from this duty, enjoyned
by

by ſo Gratious and Merciſull a Saviour, or to grumble to communicate ſome portion of their ſuperfluous ſubſtance (which too many can well ſpare and ſpend upon Hounds and Hawkes, and Horſes, and many other ſenſuall pleaſures and delights) to Chriſts needy members and diſtreſſed ſervants.

2. The Apoſtle impoſeth a ſtrict and ſevere charge upon them, that they ought to doe good, *To bee rich in good workes, to be readie to diſtribute, willing to communicate:* 1 *Tim.*6.18.

3. Let them conſider and remember, that God who commanded them to [m] *Open their hands wide to the poore, to lend him ſufficient for his need, in that which he wanteth,* and not to linger, procraſtinate, and defer their liberalitie over till to [n] morrow, is their great benefactor, that only heapes and Cumulates upon them all thoſe bleſſings which they

[m] Deut.15. 7.

[n] Prov.3. 27,28.

o 1 Tim. 6. 17. Deut. 8. 18. Gen. 31. 16

they plentifully °enjoy, that they are but ſtewards in his ſtead to diſburſe, impart and lay them out according to the wants and neceſſities of his poore people.

p S. Leo. Ser. 5. de collectis.

For ſaith a p Father *Has terrenas & corporeas facultates, Deus non magis poſſidendas quam diſpenſandas commiſit*, and moſt certainly hee will one day ſummon them to his dreadfull Tribunall, and require them to give

q Luk. 16.

a q ſtrict and exact account of their ſtewardſhip.

4. Let them bee pleaſed to take this one thing into their remembrance, and ſerious conſideration that that which they poſſeſſe and glorie in as in their owne, is called by the Holy

r Luk. 16. 12

Ghoſt r another mans. The poore have a kinde of intereſt in the rich mans wealth, *Non jus proprietatis ſed charitatis*, hee hath a ſhare in them, though he may not bee his owne carver. Marke what evidence *Salomon*

bring-

bringeth to cleare this truth: *With-hold not good from the owners thereof, or as some* translations render it, from those to whom it is due, *Proverbs*, 3.27. and here you must by Owner understand the poore, for hee speakes not here of restitution, or distributive Justice, but of giving almes, and refreshment unto the poore, *verse* 28. Saint [f] *Austin* hath a pregnant saying to this purpose. *Divitis superflua pauperi sunt necessaria; aliena retinet, qui ista tenet*: Those things which are superfluous to the rich are necessarie for the poore, and he that with-holds them keepes that which is none of his owne. Almes which in the Greeke is ἐλεημοσύνη and according to that Etymologie signifieth *pittie*, in the Hebrew and Syriack tongue is called *righteousnesse*, as if it were by right due to the poore.

[f] In Psal. 147.

5. Rich men in that Petition: *Give us this day our daily bread*,

pray for the poore as well as for themſelves, and therefore when God crownes them with a plentifull *Cornu-copiæ* of earthly favours, if they bee not ready and forward to ſupply the wants of Chriſts penurious and hungrie members, they doe but mocke God in ſo praying, and ſo provoke him to juſt wrath and indignation againſt them.

6. They muſt remember that riches and worldly wealth are unſtable, mutable, and very [t] *uncertaine*, that though they have an exiſtence, yet they are in ſubſtance compared by [u] *Salomon* to a *Non Entity*, to a thing *which is not*, that they have Eagles [x] wings, and when men have moſt need of them, they may fly away, and proove but fugitive ſervants. They are of no ſolidity and duration, like a Meteor they may quickly bee extinguiſhed, or like a heape of duſt, they may ſoone be diſſipated, or like brittle

[t] 1 Tim. 6. 17. 18.

[u] Prov. 23. 5.

[x] Et 27. 24.

tle earth they may moulder and crumble away by little and by little into nothing. Riches may either bee taken away from the Owners as *Jobs* were, or the Owners from their riches as the rich *y foole* in the Gospell, who had laid up treasures for himselfe and was not rich towards God.

y Mat. 12. 20. 21.

7. As graceleſſe poore men are double poore, diſtreſſed in body, and diſtreſſed in ſoule, and therefore of all men that breath on Gods Earth, moſt forlorne and miſerable; So merciſull gratious and liberall rich men, are double rich, rich in wealth, and rich in good *z* workes, they lay up treaſures in earth, and * treaſures in Heaven alſo, ſo that they may truely bee accounted the moſt bleſſed and happy men that ever the Sunne ſaw.

z 1 Tim. 6. 18.
* Matth. 6. 20.

8. And laſtly, to kindle in mens breaſts melting affections of love and pittie, and to excite

and moove the wealthie of the world to mercifulneſſe and good workes, let them reflect and caſt backe their eyes upon the lively examples of rich and liberall Saints, as *Job*, *Cornelius* and others who lived in former ages, and were recorded by the Holy Ghoſt for their inſtruction and admonition, or let them tread in the ſteps or imitate the practiſes of the Chriſtian Emperour *Tiberius* the ſecond, who was moſt bountifull and beneficent to the poore, confidently affirming, that the treaſure could not bee exhauſted, while there were poore to bee releeved, and captives to be redeemed, and indeed God by rare accidents (as the Hiſtorie reports) did beyond all credit and imagination ſupply him with treaſures unexpected. The Heathen Emperour *Titus Veſpaſian* might make many Chriſtians to bluſh, and to ſtand amazed at his magnificence and libera-

liberalitie; He was (as the [z] Historian truly describes him) by nature benevolous, ful of clemencie and much addicted to works of Mercie, and upon a time remembring that he had not given any thing that day to the poore, brake forth into these memorable words: *Amici, diem perdidi*, this day I have utterly lost. If these be too farre fetcht and borrowed, let examples in our owne nation and kingdome, of which wee have had as great aplentie, as any little corner or angle of the World ever brought forth; I say, let our Native examples which are obvious to our eyes, provoke and animate others, who abound in the same wealth to the practise of the same dutie. Our age hath not beene so sterill and barren, but that it hath yeelded many liberall *Cornelius'ses*, whose names are still fresh in our memories, and shall bee immortalized for their publike acts

[z] *Recordans super cœnam quod nihil cuiquam toto die præstitisset, memorabilem illam multòq; laudatam vocem edidit: Amici diem perdidi. Suet. lib. 8. de Tit. vespas.*

of Bountie and beneficence. Many are fallen asleepe who have commended their fame unto posteritie by their liberalitie, many as yet are alive amongst us, who are so many living Wellsprings, and blessed Fountaines of pittie and compassion, from whence abundance of comfort, and refreshment is dayly derived and conveyed unto the hungrie, thirstie, and languishing members of Christ. Of these examples in their proper place in this following Treatise.

CHAP. III.

Chap. III.

Such as live in a meane eſtate are to give to the Poore.

The third ranke of men are ſuch as live in a mediocritie, neither eminently rich, nor miſerably poore, having a ſufficiencie whereby to ſubſiſt, and to ſupport themſelves in regard of neceſſitie of life, but ſometimes in reſpect of the neceſſitie and exigence of their ſtate, ſtand in neede of ſome forraigne aide and borrowed aſſiſtance and ſupportation from the forenamed more able and wealthie perſons, who to keep themſelves out of the clawes and paper-ginnes of the uſurious and Eagle-fifted Worldlings, are bound out of Charitie to lend

them ſomewhat to uphold them in their honeſt courſes and calling. To this ranke may be reduced all thoſe who have ſome ſmall Tenement, Cottage and a little Stocke, or an honeſt Trade to live by: Theſe aſwell as the former are to be ready and willing to helpe and aſſiſt thoſe that are poorer than themſelves, their neighbours of an inferiour and more dejected condition, whether they be poore in neceſſitie, or poore in extremitie.

For firſt, they have according to that ſpeech of the Apoſtle, * *mundanum victum*, 1 *Joh.* 3. 17. *the worlds good* though not (as the two former ſorts) the riches and goods of the world, and therefore Saint *John* moſt evidently declareth that theſe ought to put on bowels of compaſſion, and to give Alms correſpondent to their qualitie and condition. Secondly, our gratious Lord and Maſter impoſeth a ſtrict charge upon

* τὸν βίον τοῦ κοσμικοῦ.

upon men to give: He ſaith not diſtribut ſomewhat to the poor, out of the treaſures in your cloſſets, or the ſuperfluitie of your rents, and revenues, but [a] *rather give almes of ſuch things as you have*, that is according to your power and abilities: And to prevent the ſhifts and covetous pollicies of carnall wretches, leaſt, when they have turned all their gold and ſilver into houſes, horſes, lands and livings, they might pretend that for the preſent they are not provided with mony to doe this or that good worke, our Saviour Chriſt tells them, that they muſt [*] ſell their poſſeſſions, that ſo they might have whereof to communicate unto others upon ſome urgent and extraordinarie occaſions. 3. Of this rancke were thoſe men which are recorded by Saint *Luke* for their eternall memory, who voluntarily ſold their [b] lands and poſſeſſions, and

[a] Luk. 11. 41.

[*] Luk. 12. 33.

[b] Act. 2. 45 & 4. 34.

brought the prices thereof, and laid them at the Apoſtles feete, to diſpoſe thereof, and to make diſtribution, according as every mans need did require, and ſome ſuch were many of the Corinthians, as appeareth by the words of the Apoſtle, who willed them to give of that which they had, [c] *for if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not:* and further he tells them that he intends not to have them over much burthened, and others eaſed, which ſpeeches plainly demonſtrate, that they were no wealthie great ones, not above the ſpheare of mediocritie, but rather of the meaner ſort of perſons, and yet theſe the Apoſtle exhorteth or rather [d] commandeth to be liberall, and to ſeperate ſomething for the poore and pious uſes. Fourthly, Let theſe conſider how ready they are of their

[c] 2 Cor. 8. 11, 12.

verſ. 13.

[d] 1 Cor. 16. 2.

their owne accord, or at the requests of others, freely to spare and spend many an idle pennie to satisfie their owne pleasures, or to acquire the credit and reputation of a good fellow. Oh why should not Gods sacred Command prevaile so much with them, as to make them propense and forward for a good conscience sake, and for Gods sake to spare some pittance for the releiving and sustaining of those whose miseries are manifest, and the apparent Objects of every ones compassion. This would bee no spending but a [c] *lending*, no laying out but a [f] *laying up*, a treasuring up of incorruptible bagges of wealth in the Heavens, far above the reach and violation of time, moths, or theeves. Lastly, the good Samaritane, of that wine and oyle and money and other necessaries, which he had provided for himselfe (though travellers have

[c] Prov. 19. 17.
[f] Luk. 12. 33.

have as much reason to keepe their money as any) imparted a portion to the wounded man, who was so mangled by the theeves, for his comfort and sustentation. Now our Saviours inference and conclusion from this parable is this, [f] *Goe thou and doe likewise.*

[f] Luke 10. 37.

Object. This sort of meane men will peradventure pleade for themselves, and say, that the Law provideth for the necessitie and extremitie of the poore, to save them this care and cost.

Answ. 1. Suppose the Law by its compulsorie power enforceth men to succour the feeble and languishing members of the Common-weale, this humane Statute may not, cannot privi-ledge thee from obedience to a Divine precept, neither ought it to make thee therefore hard-hearted and uncharitable, for although it was a charitable intention and consideration in the first

Au-

Authorizers of the Law, thus to provide for the relieving of the poore, yet if thou doſt no more than the Law compels thee to doe, thou haſt not ſo much as a dramme of pittie within thee; for that is ſcarſe charitie, when by humane compulſion or importunitie men give unto the poore, but when out of an unfained love to God, and a tender and ſimpathizing affection towards their Brethren, they freely diſtribute to the ſeverall neceſſities of comfortleſſe Chriſtians. Secondly, It is one thing for mans law to make proviſion (as alſo doth the g Law of God) for the poor, and another thing to have this Statute faithfully executed, and the hearts of men charitably diſpoſed, ſufficiently to ſupply the wants, and ſuccour the diſtreſſes of all thoſe that lie groaning under the unſupportable burthen of povertie, ſickneſſe or any other calamitie. 'Tis too well knowne

g Deut. 15. Lev. 25.

knowne that there is lamentable neglect of many miserable poore people for all the good provision of the Law, through the mercileſſe crueltie, and intollerable frozen hartednesse of covetous and carnall worldlings. Thirdly, The Law provides not a salve for every sore, a supply for every mans want; I could reckon up a whole catalogue of good works which are neither mentioned nor commanded by the Law. As *viz.* to lend freely, to raise up undone and ruinated men, to pittie some painefull and laborious persons, who have a greater charge than they are able by their industrie to sustaine: To traine up docile and ingenious poore children in learning at the Schoole: To redeeme Captives, and free poore Prisoners laid up sometimes for small and improper debts: To be liberall to honeſt poore couples marrying in the feare of God, and other

such

ſuch like workes of mercy there are to which men are not compelled by any humane conſtitution, and therefore ought to bee voluntarily inclined out of their compaſſionate, and Charitable diſpoſitions.

Chap. IIII.

That ſuch as labour for their living are to bee Charitable.

THE fourth ſort of men before mentioned, who miniſter to their owne neceſſities by the ſweat of their browes, and the labour of their owne hands, and may truly bee accounted poore men, even theſe are to ſhew mercy and compaſſion ſometimes to a *Lazarus*, to thoſe that are

are poorer than themselves, and in dolefull extremity: there is a precept for them as well as for the Rich [h] *Let him* (saith Saint *Paul*) *that stole, steale no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* The Apostle here imposeth a heavie charge upon day-labourers, mechaniks and such as live onely upon their manuall trades, and bodily endeavours, of their little to give a little to those that are extreamely needy and miserable: as for instance to the lame, blinde, sicke, old and decrepit, and to such who are so deficient and impotent in their senses and members, that they cannot work or apply themselves to any Calling: When *John Baptist* was Preaching unto the people the Baptisme of repentance for the remission of sinnes, among other passages of his Sermon he deli-

[h] Eph. 4. 28.

vered

vered this terrible Doctrine, that *i everie tree which bringeth not forth good fruit is hewen downe and cast into the fire.* When they heard him thus speaking of hewing off, and burning, the people asked him saying, *What shall wee doe then:* He answereth and saith unto them, *Hee that hath two Coates, let him impart to him that hath none, and hee that hath meate let him doe likewise:* hereby teaching us this Lesson, that though wee are poore in necessitie, yet wee ought to contribute to those who are poore in extremitie.

i Luk. 3. 9.

verſ. 10.

verſ. 11.

Wee want not examples and noble Presidents for the clearing of this truth, many that have benne poore in state, have benne rich in good workes: Our Saviour Christ was no rich man, hee had no k habitation to dwell in of his owne, no livings or lands, or large revenues, but the hands of others l ministred unto him, yet

k Matth. 8. 20.

l Luk. 8. 3, 4.

yet hee was not forgetfull of
m Joh. 13. 29. the poore but m gave bountifully unto them. Now the poore are to take up Christs crosse, and to follow him in his troubles and afflictions, in his wayes and ordinances, in his life and conversation, in his actions and charitable practices. The
n Act. 3. 6. Apostles had neither n *Silver nor Gold but such as they had they gave to the Creeple which lay at the gate of the Temple.* The poore widdow in the depth of her poverty did
o Mark. 12. 42. 44. o *cast her two mites into the Treasurie, which was all that shee had, even all her living.*
p 1 Kin. 17. 11. 15. The p woman of Sarepta, a poor widdow also, having but a little Oyle in a cruse, and a handfull of Meale in a barrell, which could serve her and her sonne not above a meale or two, made thereof a Cake to feede and sustaine the Prophet *Elijah.* The *Macedonians* were brought to a very low state and condition,

and

and yet they communicated willingly and liberally to the poore distressed Saints at Jerusalem, and as the Apostle saith *in a* q *great triall of affliction,, their deepe poverty abounded unto the riches of their liberality.* At this present day there be many who are liberall to their power, yea, and beyond their power are willing of themselves to relieve others. We have a notable President in a vertuous *Maide*, dwelling in a Market towne in Dorcetshire who is so transcendently devoted to Charity and workes of mercie, that though shee hath but twenty pounds stocke and her owne handy labour to live upon and to raise the materials of her bounty, yet by her dexterity in Spinning threed, and her assiduitie at the Distaffe, and Gods blessing on her endeavours, shee is able and doth yeerely consecrate and devote five pounds to Pious and Cha-

q 2 Cor. 8. 2,3.

Charitable uſes. Such pretious flowers growes not in everie garden.

Now for the Incouragement of ſuch as out of their owne corporall labours, and difficult acquiſitions can finde in their hearts to be liberall and bountifull, and are ready to conforme to theſe notable and moſt excellent patternes, let them take theſe things into their thoughts and meditations. Firſt, that theſe examples are not left to poſterity for admiration, but for Imitation as wee may collect out of that precept of the Prince and Saviour of the world [r] *Goe thou and doe likewiſe.* Theſe [ſ] Cloudes of witneſſes wherewith wee are compaſſed round about ſhould direct and teach us, as the Cloud did the Iſraelites in the true way and path of Bleſſedneſſe which leads directly upto the ſpirituall and heavenly Canaan. Secondly, that the only end which they muſt

[r] Luk. 16. 37.
[ſ] Heb. 12. 1.

must aime at in all their actions, imployments and Corporeall sweatings and endeavours, is not to uphold their owne families, and to mainetaine themselves and their dependants but to relieve and sustaine their needy and oppressed neighbours, and this is a thing that few men dreame of. Thirdly, That in so giving, they doe performe a double duty both most acceptable and well pleasing to the Lord: First, in that they labour to support the weake and feeble members of Christ with their bountie and beneficence: And secondly, in that they earnestly endeavour as much as in them lyeth, by the flame and light of their pious actions to thaw and dissolve the frozen hearts of rich and churlish *Nabals*, and *to* [u]*provoke them unto Love, and to good workes:* or if by their zeale, and forwardnesse they can nothing move others nor squeeze any water

[t] Ephes. 4. 28.

[u] Ephes. 10. 24.

water out of those flints, nor a droppe of pittie from these hardned Adamants, yet if nature be not also quite extinct as well as grace, they cannot but make them ashamed of themselves, and leave them the more excuseleſſe before God. Fourthly, that thou, who art a poore man, but yet a charitable Christian, doſt evidently expreſſe a farre greater meaſure of ſtrong and unfeined faith in Gods promiſes, of ſincere obedience to his Commandements, and of hearty love and compaſſion towards thy needie brethren, then thoſe who out of their abundance give largly, and multiply their contributions daily towards the poore. To beleeve when the face of God ſhines upon men with ſenſible refreſhing, and in the glorious noonetide of proſperity to ſing ſweetely, and to teſtifie their thankefulneſſe unto the Lord, by parting with this or that

that ſuperfluous and ſuperabundant portion to the needy is no ſuch great matter. But then to beleeve when his ſhining countenance is eclipſed, and in the blackeſt midnight of adverſitie to cleave and adhere cloſe unto Chriſt, than to bee willing to communicate, and of a little to parte with a little, this is a moſt excellent act of faith, and argues a ſtrong confidence and dependence upon Gods providence. Fifthly, let them conſider that that ſmall pittance, which they give with a chearefull minde, may affect their ſoules with more comfort and conſolation, then the great ones can ſucke out of their more plentifull doles and Almeſ-deeds.

1. Becauſe their acceptation with God ſhall bee *according to that they have, and not according to that they have not*, 2 *Cor.* 8 12. 2. Becauſe he principally looketh to the will the firſt moover

moover, and maſter wheele in all ſpirituall workes, ſuch as the will is, ſuch is the ſervice, and ſuch is the gift: God more reſpecteth the inviſible readineſſe, and inward inclinations of the ſoule, than the viſible and externall performances of the body, the integritie and ſincerity of the the heart, before the bounty of the hand: *Animi qualitas*, (ſaith a learned man) *potius ſpectatur quam Eleemoſinæ quantitas.* And this is the reaſon the Widdowes two Mites were ſo kindly accepted, and honored with the high * approbation of our bleſſed Saviour: *Shee gave all that ſhee had*, and ſhee gave it with all her heart, and though ſhee were deepely poore, yet ſhe was richly liberall: and undoubtedly if there bee a willing × minde, there will bee as certaine an acceptation of the poor mans penny as of the rich mans pound.

* Mark. 12. 43, 44.

× *Nihil ditius bona voluntate offertur Deo.*

6. Do thou poore man conſi-

der

der, how God hath infinitly honoured the *poore Widdow* for her two Mites; full little did ſhee thinke thus to bee regiſtred in Chriſts Goſpell, and to be talked of all the world over for that ſmall contribution and (in a common apprehenſion.) contemptible Almeſ-deed: And forget not the reward of the *Widdow of Sarepta* for her charitable cheriſhing of the poore Prophet, the Lord did greatly recompence her, hee preſerved her from famine and the conſequent effect thereof, a pale-faced living death: Hee y continued and increaſed her food, and daily bread by his miraculous benediction: Hee cauſed the Prophet to reſide and ſojourne with her many months, to feed her ſoule with Spirituall things, as ſhee had his body with carnall; And beſides all this, when her deare & only ſon was fallen ſicke and dyed, the Lord inſtrumētally

y 1 Kin. 17. 14.

verſ. 22.

by the Prophet restored him to life againe, Thus gratious and mercifull was God to the poore Widdow, for her tender respect and cheerefull releeving of the distressed Prophet. Lastly, for thy comfort ponder with thy selfe, that thy mercifulnesse beareth witnesse unto thy soule, that thou dost tread in the steppes of thy Saviour, who though hee dis-inriched himselfe for thy sake, and became voluntarily poore, yet omitted not this duty of Charity, but was very bountifull to the poore: that thou art a Child of thy mercifull Father in heaven, whom thou art [z] commanded herein to imitate: and that at the day of [a] Judgement thou shalt be unspeakably rewarded and crowned with the inestimable riches of his heavenly glory with felicities, joyes, and pleasures, more innumerable then the Stars in the firmament, even for ever & ever.

[z] Luk. 6. 36. Eph. 5. 1.
[a] Matt. 25. 34.

CHAP.

Chap. V.

That Widdowes are to doe good Workes.

Leaſt the former diſcourſe ſhould bee miſapplyed, and that which hath beene delivered, ſhould ſeeme to be ſpoken onely of Men, Fathers, and Maſters of Families, &c. I thought it fit and pertinent to let you underſtand, that women are not to bee excepted or exempted from a ſeaſonable miniſtring unto the corporall neceſſities of the needy, but they ought alſo to put on bowells of compaſſion as well as other graces, and as well as men. And in the firſt place of Widdowes, that they are to bee merciſull and charitable to the poore ſhall bee made manifeſt

and cleare, both by the light of Reaſon, and multiplicity of examples very pregnant to this purpoſe in the holy Scriptures. You have before heard of the renouned bounty and liberalitie of thoſe two Widdowes mentioned in *Marke*, 12. 44. & 1 *King*. 17. 11. 15. whoſe names are celebrated, and eternized in the Heavens, and ſhall laſt and continue here on earth as long as the Sunne and Moone endureth. They have more fellowes and followers recorded in the Booke of life. In the Acts of the Apoſtles wee finde one *Tabitha, by interpretation, Dorcas*, a memorable [b] woman, *who was full of good workes and Almes-deedes which ſhe did*; This bleſſed Matron, when ſhee was dead, was reſtored to life againe, by the Prayers and Miniſtery of Saint *Peter*, ſhee being the firſt, that after Chriſts aſcenſion was honoured with ſuch a miraculous reſur-

[b] Act. 9. 36.

verſ. 40.

reſurrection: Thus gratiouſly dealt the Lord with this merciſull widdow, that by her rare example ſhe might breath freſh life, encouragement, and alacritie into the breſts of the reſt of her Sexe and Condition, in ages to come, to follow her in the way of well doing, in good workes and Almes-deeds. To theſe may be added [c] *Martha*, who with ſo much care and reſpect entertained Chriſt, [d] *Mary Magdalen* and *Suſanna*, who were widdowes, or unmarried Maides, for there is no mention made of any husbands they ever had: and further, tis ſaid that they miniſtred to Chriſt of their ſubſtance, and in this Garland of gratious and mereifull widdowes will wee knit up thoſe other ſweet ſmelling flowers, *Phebe*, who was a [e] ſuccourer of the Saints, and *Marie* nominated by the Apoſtle in *Rom* 16.6. and that *honourable* [f] *Ladie* to

[c] Luk. 10. 40. Joh. 12. 3.
[d] Luk. 8. 2. 3.
[e] Rom. 16. 1. 2. verſ. 6.
[f] 2 John 1.

whom Saint *John* wrote. In antient times there were many charitable widdowes, as wee may read frequently in Saint *Jeroms* Epistles: and these times wherein we live, have beene very fruitfull in the like examples of religious and vertuous Matrons, and women of all degrees, who have testified the truth of their love unto, and the infallibilitie and soundnesse of their faith in Christ, by obedience unto his Will, and expression of pittie and compassion unto his naked and needy members: we have our *Tabithaes*, *Phebees*, and elect Ladies, who have lodged strangers, releeved the afflicted, *diligently followed every good worke, widdowes indeed, and well reported of for good workes*, as Saint *Paul* would have them to be. And good reason is there, why they should addresse themselves to a constant discharge of this noble dutie of Charitie, and seri-

1 Tim. 2. 10.

seriously studie to honour and glorifie God by their bountie and liberalitie: for the Lord in a high measure honours them by vouchsafing to be their husband to cherish and [h] preserve their fatherlesse children, their Protectour, refuge and *Asylum* on whom to trust and depend in their desolate and mournefull condition; by bearing a watchfull eye over them, and providing [i] Lawes for the protecting, comforting, and sustaining of them. Secondly, let them ponder and meditate on the forenamed examples: mee thinkes when they heare or read of the high commendation and wonderfull acceptation of the poore widdowes two mites in the Gospell, how others have beene infinitely remunerated for those small crum's of Comfort which they have bestowed willingly and cheerefully unto the Saints of God, they should not chuse if

h Jer. 49. 11

i Deut. 10. 18. Exod. 22. 22.

Luk. 21. 3.

there were any ſparke of zeale in their boſomes, but bee preſently inflamed to the ſerious and joyfull obedience of the ſame precept, and to the practice of the ſame dutie. The Lord doubtleſſe might have ſent the Prophet *Eliah*, to men in Iſrael, who could have ſuſtained him, in his extremitie with leſſe loſſe to themſelves, and more abundant nutriment, but hee made ſpeciall choice of the widdow of Sarepta, for his Hoſteſſe and bleſſed ſuccourer, that hereby he might let us know, that hee expecteth mercie and good workes from poore widdowes, and that by this excellent patterne and example, others of the ſame ranke and ſexe might be animated and encouraged to liberalitie and charitableneſſe. *It well becommeth* (ſaith the Apoſtle) [k] *women profeſſing godlineſſe to put on modeſt apparrell, ſhamefaſtneſſe, and ſobrietie, and to adorn themſelves not*

[k] 1 Tim. 2. 9. 10.

not with gold or pearles, or coſtly attire, or broidered haire and curled lockes, but with the pretious and royall garment *of good workes*. Charitie is a Jewell which they ought to hang up in the eares of their ſoules, as well as men, they profeſſe the ſame faith, and why ſhould they not produce the ſame fruits? They looke for the ſame price, and why ſhould they not runne the ſame race? they expect the ſame Kingdome, and Crowne of immortalitie and why ſhould they not fight the ſame good fight, finiſh the ſame courſe, and conforme to the ſame precepts? They preſume and are confident that they have the ſame Saviour, that they are of the number of his choſen flocke, of his redeemed, purified, ſanctified peculiar people, why then ſhould they not be [l] zealous of good works, The widdowes pittifull heart? and bountifull hands are [m] *Sacri-*

[l] Tit. 2. 14.
[m] Heb. 13. 16.

fices with which God is well pleased (for that place is to be applied to such weake and infirme vessels, as well as to others of the stronger sexe) how then can they hope to be priviledged from the practice of this grace, or what can bee by them with coulour and countenance pretended to excuse them for the omission and neglect of this dutie? They are subject to no husbands as formerly they have beene, but free from all conjugall ties and obligations: They are their owne Masters, and not other mens wives; what they enjoy is their owne, and they may freely dispose thereof as they please: and therefore those precepts concerning liberalitie and mercifulnesse to the poore, which in generall are commanded unto men, doe as deeply oblige and binde them also, and lie upon them with an heavie necessitie. As therefore they hope to bee [n] *Heires with*

n 1 Pet 3. 7.

men

men of the same grace, of life, and to partake of those promises in the Gospell made unto Charitable and mercifull Christians, let them by their ° *readinesse to distribute, and willingnesse to communicate* to others wants, *lay up in store for themselves a good foundation against the time to come, that they may lay hold on Eternall life.*

° 1 Tim. 6. 18. vers. 19.

Chap. VI.

Chap. VI.

That wives are to doe good workes.

Albeit the case be farre otherwise with the wife, than with the widdow, in regard she hath lost her proprietie in her owne bodie, goods and worldly substance, and is incorporated into another bodie, whereunto shee is subordinate and inferiour, not the head; yet for all this she is still bound to be charitable. First, in affection and disposition of heart, as being a Christian woman hewed out of the same rocke of mankinde, redeemed with the same blood, a member of the same mysticall body, sensible of the same infirmities

mities and diſtreſſes, and beautified with the ſame inward gifts of the Holy Ghoſt, faith, hope and charitie, as other Saints are. Shee may bee, nay ſhe muſt bee ever charitably minded, though ſhe cannot alwaies bee as open-handed as ſhee pleaſe, and yet we finde in the Scriptures, that many wives had both hearts, and hands too, to give to the poore. Such were the good p *Shunamite*, the honourable q *Joanna*, *Herods* ſtewards wife, wiſe r *Abigaile*, the bountifull wife of a churliſh *Naball*, women more renowned and ſ ennobled by their graces, than their places, wealth or pedegree, and ſuch a one was that t *Vertuous wife*, which *Salomon* deſcribes ſo largely in his Proverbs, and preferres farre above Gemmes or Rubies: So that then you ſee wives ſhould not onely bee charitable in affection or intention, but alſo in action, as farre as it might

p 2 King. 4. 10.
q Luk. 8. 3.
r 1 Sam. 25.
ſ *Nobilitas animi ſola eſt atque unica virtus: Juven. Sat. 8.*
t Prov. 31. 10. 20.

might ſtand with Gods glorie, the rules of religion, and their husbands abilities.

1. The grace of Charitie, whereſoever it is (and it ought to bee in a wife, as well as in a husband, there is an equall capacitie of that grace both in the one and in the other, and the Holy Ghoſt in the free diſpenſation and effuſion of his ſaving gifts, reſpects no places, perſons or Sexes) is a predominant and operative grace, and will outwardly ſhew it ſelfe: It will inflame the whole man to the exerciſe of goodneſſe, imploy every ſence and member in a charitable buſineſſe, ſet the heart open, the bowels open, the eares open, the eyes open, and the hands open to the comfortleſſe and needy Chriſtians. There may be a Sunne without light, as ſoone as a truely and feelingly charitable ſoule without reall teſtimonies and evidences thereof towards

wards the extremely miſerable and diſtreſſed brethren.

2. For the better incouragement of them to this dutie, let them remember that there are many examples recorded in the Scriptures for their inſtruction, and imitation. The Apoſtle ſpeaking of the choiſe of a widdow, deſcribes her by her life paſt when ſhee was a wife, and ſets downe that ſhee muſt bee ſuch a one as hath beene the [u] *wife of one Husband, well reported of for good workes, a bringer up of Children, a lodger of ſtrangers, a releever of the afflicted, &c.* And [*] elſewhere ſpeaking of wives and married women concludes that they ought *to abound in this grace alſo.*

3. They are made heires with their husbands togither of the ſame grace of life and glorie, and why ſhould they not partake with them of *the grace of charity* as the [x] Apoſtle calleth it. They may

[u] 1 Tim. 5. 9. 10.

[*] 1 Tim. 2. 9 10.

1 Pet. 3. 7.

[x] 2 Cor. 8. 6, 7.

may enjoy, embrace and follow the Miniſtery of the Word, *Act.* 21. 5. and why ſhould they not practiſe theſe generall Chriſtian duties commended and commaunded by the ſame Word? They are Gods workemanſhip as well as men *created in Chriſt Jeſus unto good workes*, and ought they not then to walke in them, and to bee zealous of the ſame? If any therefore falſely conceive that women, *quatenus* wives, may be excepted and exempted from liberalitie and almeſ-giving, they groſſely deceive themſelves, for with what comfort can they looke Chriſt in the face at the laſt day, if they never fed, or clothed, or viſited him in his members here on earth: And further I muſt let them know that Matrimonie was inſtituted to be a bridle for ſinne, and not to be a hindrance or obſtacle in religion and pious performances.

Eph. 2, 10.

Matth. 25.

But

But that wives may give, will not (I ſuppoſe) bee denied or gaine-ſaid by any, yet that none might be miſtaken in this matter, here next we are to conſider and lay downe a few rules and neceſſarie obſervations in this point of wives almes-giving. Firſt, what wives are fit to give. Secondly, whereof they may give. Thirdly, how they ought to carrie and demean themſelves in giving. For the firſt, you muſt know that all are not of capacitie, underſtanding, and diſcretion to diſtribute judiciouſly and religiouſly to the truly miſerable, ſome of that Sexe are ſuch brainleſſe, heartleſſe, careleſſe, creatures, that they have neither a will to give, nor a hand to work, nor a wit to diſceme betweene the unworthie conditions and true wants of the diſtreſſed. Therefore for the clearing and reſolution of all doubts, and the preventing of all cavils and needleſſe

needlesse questions, we will reduce wives into two rankes, whereof some are sufficiently qualified and fit to give, and others not. *Wives unfit to give are such as these.*

1. The woman who is destitute of wisedome and discretion characterized by *Salomon* in the Proverbs and set out by these Epithets, *foolish, simple, indiscreete, knowing nothing*: for as it is said of a foolish man, that hee will [y] spend up the oile and treasure of the wise, so much more truely may it be said concerning a foolish woman, who is so farre from maintaining or supporting a house or family, that shee contrarily [z] *plucketh it downe with her hands.*

Prov. 19. 3. & 11. 22.

y Prov. 21. 20.

z Pro. 14. 1.

2. The clamorous and contentious wife who unreasonably disturbes the eares of her husband with her intemperate tongue, and fearefully so distempers the Aire where shee lives; with

with ſtrange noiſes and clamors, till at the length ſhee raiſes ſtormes and tempeſts of bitterneſſe, brawling and unnaturall combuſtions, ſuch a [a] woman is compared by the wiſe man to a *continuall dropping upon a very rainie day*, which will force her husband out of his houſe. *Zantippe* when ſhe had ſoundly cudgelled *Socrates* with her tongue, at length drave him quite out of doores, ſo will ſuch a ſcolding wife quickely make an honeſt man wearie of his owne lodging: for *it is* [b] *better*, and a man will rather chooſe *to dwell in the wilderneſſe* with Wolves and Lions, than with ſuch a ſtinging Viper and wrathfull ſenceleſſe Bedlam. Who can expect good workes from ſuch a one to other men, who cannot afford good words to her owne husband and ſecond ſelfe?

[a] Prov. 19. 13. & 27. 15

[b] Prov. 21. 19.

3. The prodigall and waſtefull wife, for ſhe will ſoone bring a con-

a consumption upon her husbands state, undermine the foundation of his house by sinne and sensualitie, and utterly ruinate herselfe and her posteritie: for she is [c] insensible of all imminent miserie, improvident for the future, and careleſſe and regardleſſe of his or her owne credit, profit or reputation.

4. The idle wife for as [d] *Salomon* cals an idle man the brother, so may she bee termed the sister of a waster; shee that will not worke, must not eat herselfe, much lesse should she bee a carver of victuals unto others.

5. The wife that maketh her husband ashamed by her lewdneſſe, rudeneſſe, imperiousneſſe, pride, sensualitie, and vaine-gloriousneſſe: for such a wife is *a rottennesse to his bones*, an intollerable torment and torture, and heavie vexation to his heart.

6. The faithleſſe and adulterous wife, for shee hath violated the

c *Prodiga non sentit pereuntem fœmina censum, ac velut exhaustâ redivivus pullulet arcâ nummus — & non unquam reputat quanti sibi gaudia constant Juven. Sat. 6.*

d Prov. 18. 9.

the ſacred bonds of wedlocke, juſtly deprived herſelfe of that affection, libertie, and priviledge, which once was due unto her, and freely conferred upon her from her husband, ſhe may not be purſe-bearer or meddle with his eſtate and ſubſtance, honor is more fit for a foole, than ſuch an office for a Strumpet. [c] *Quid enim Venus ebria curat?* So much concerning wives *unqualified and unfit to give*. They that are fit to give and may, nay muſt be admitted to the practice of this Heavenly dutie, are to be qualified like the good wife deſcribed by *Salomon* in the Proverbs. Firſt, ſhe muſt be a wife that is a good woman, *Prov.* 11.16. prudent, *Prov.* 19.14. a crowne to her husband, vertuous, *Prov.* 12.4. that is furniſhed with ſtrength and ſufficient abilities for the fruitfull diſcharge of all family duties. Secondly, a wife on whom the husband may depend and

[c] *Juven.*

Prov. 31.10

and ſafely truſt in: *verſ.* 11.
A wife that is provident in pre-
paring worke aforehand wher-
in to imploy the houſhold, th
ſeeketh wooll and flaxe, an
worketh willingly with he
hands: *verſ.* 13.27. That in h
owne perſon is painefull and i
duſtrious (if need be) and labo
to enrich her husband, and
augment his wealth and world
ſubſtance, *verſ.* 16.24.4. A wi
that openeth her mouth wi
wiſedome, and in whoſe tong
is the law of kindeneſſe, *verſ.*
Laſtly, a wife that knowes ho
and when to ſtretch forth h
hand to the poore, and to min-
ſter comfort and helpe to th
needie, *verſ.* 20. What *Nabal*
will hinder or prohibite a wi
thus rarely qualified from givin
to the poore, from lending to th
Lord. Nay, ſuppoſe ſhe be no
of that exactneſſe and eminen-
cie, and crowned with the co
current perfections of all thoſ
gift

gifts and graces of which that Sexe is capable: If ſhe have not all the perfections, but the requiſite degrees of thoſe vertues, which will in ſome meaſure qualifie her, if ſhee hath but providence to get or keepe, and prudence to give, doubtleſſe ſhee may conſcionably addreſſe herſelfe to the conſtant practice of liberalitie and almes-giving.

Now in the next place wee are to make inquirie, of what wives are to give: without controverſie a wife may give and communicate to others.

1. Of that which is her owne, and wholly appropriated to her ſelfe and her owne ſpeciall uſe: Now in that ſhee may be ſaid to have a perſonall propriety. Firſt, which was legally reſerved by her ſelfe or her friends to her owne private uſe before her Marriage: This portion the Husband may not meddle with nor interdict her from

diſtribu-

distributing it according as shee please. Secondly, which her parents, brethren, or affectionate acquaintance freely bestow upon her after Marriage, unwitting to her Husband either to supply her private wants, or to evidence the constancy of their love, towards her. Thirdly, what the husband freely confers upon her as an annuitie, fee, vailes, rents, set stipend, and the like, which are made over and commended to her owne discretion and arbitrarie disposing.

2. Of that which is her Husbands, but then shee must bee sure of his consent and approbation which is twofold. First, either generall and implicite, and this extends not farther then to those things with which shee is betrusted, as being her Husbands Steward within doores *to* g *guide the house* at home, to order and execute domesticall businesses in the familie; this implicite

g 1 Tim. 5.14.

implicite consent is granted by his silence, when he is not ignorant of her practises, and liberall expences, and yet lovingly convives hereat, not disallowing or reprooving her charitable acts. Secondly, or else particular and explicite, when hee gives her authority by word of mouth to communicate to the necessities of the poore. The implicite and silent consent may bee a sufficient warrant for her onely in small matters, but in affaires of more weight and consequence his particular expresse allowance must be had: As for instance the good Shunamite entertained and refreshed the Prophet with bread, and such things as she had by vertue of her Husbands generall and implicite approbation, 2 *King.* 4. 8. But when she resolved to build a chamber, and to provide other necessaries and conveniencies for *Elisha*, then shee acquaints him with her in-

Numb. 30. 7.

tent, and intreats him to accom-
pliſh her deſire, and to conde-
ſcend to a particular and expreſſe
conſent, 2 *King.* 4. 10. Thus yo
have heard how Wives ma
give with their Husbands co-
ſent and approbation.

But now imagine he grant
not of his owne accord, neithe
the one nor the other, then it v
ry much concernes her to labo
by all importunate intreaties, a
ſweete compellations to procu
it, and not preſumptuouſly
take upon her to diſpoſe of
things as ſhee pleaſeth, becau
ſhe intends or pretends Chari
and good works. Firſt, for Go
hath appointed him to be Hea
and Maſter, *Epheſ.* 5. 23. an
though ſhee bee more wiſe an
Charitable than her husband
yet ſhee hath no warrant out o
Gods Word to juſtle him out o
that ranke and ſtation wherei
Gods providence and All-ſeein
wiſedome hath placed him in.

Secondly,

Secondly, *Her desire is to be subject unto him, Gen.*3.16. Thirdly, Her conscience will reape the more comfort from the good actions she doth while she submits to Gods Ordinance, and observes all the circumstances which are requisite ro every good worke, it must bee done after a right manner as well as to a right end. Fourthly, Godly women have sought their husbands approbation, as did the *Shunamite* in the forenamed case. Fifthly, Our lawes, (the which wives must make conscience to obey in this point) doe curbe and restraine married Wives from giving in many things, of which read Doctor *Gouge* of the dutie of Wives. *pag.* 172. 174. Some men knowing this to bee their prerogative, that the Scepter is placed in their hands, and that their Wives are bound by Gods Law to submit to their manly spirits, and riper judge-

ments, may perchance out of their earthlineſſe, and intolerable worldly-mindedneſſe, which is the very cut-throte of all Charitie and liberalitie, take the advantage and unconſcionablely ſtand off, and refuſe to give their conſents unto their wives pious efflagitations and intreaties.

But here by the way then I muſt let the Husband know, that it is unlawfull for him to denie any lawfull petition eſpecially tendred unto him from the wife of his owne boſome.

1. At the day of his marriage he gave her a right and intereſt in his wealth and temporall poſſeſſions, ſolemnely making them over unto her in this forme of ſpeech: With all my worldly goods I thee indow, whence we may inferre that as hee ſtands bound by promiſe to afford all things requiſite and neceſſary for her bodie and outward eſtate and condition, ſo likewiſe in

Chari-

Charitie hee is much more obliged to allot her thoſe things which may conduce unto the eternall good and ſafetie of her ſoule.

2. Hee muſt remember that his wife is a Chriſtian as well as himſelfe, that ſhe hath a ſoule to be ſaved, ſanctified, purified, and beautifi'd with good works, as well as hee, why then ſhould he not afford her a large and liberall allowance, that ſo ſhee might practice good duties, and exerciſe her faith, love, and charitie, by releeving and ſuſtaining the poore.

3. We finde in the Scriptures that men of a right noble and ingenuous diſpoſition ſcorned to ſtand upon ſuch trifles, to confine their deare wives to any pinching allowance. The *Shunamites* husband did eaſily give way unto her, ſo did *Chuza Herods* ſteward to his wife *Joanna*, ſo did the husband deſcribed in

2 King. 4. Luke 8.

Prov. 31. 11. 28.

the Proverbs to his vertuous and industrious good wife: and therefore he ought not to bee averse and inexorable in this case, but tractable and flexible in a matter of such conscience and consequence: Let the husband take heede he play not the part of a churlish *Nabal*, lest that for his hard-heartednesse hee be turned into a stone.

4. It will kindle a great deale of true love in the heart of a religious wife, and cause her to fasten a constant and everlasting affection upon her husband, when she perceives that he more respects her spirituall, than his owne temporall welfare, and that hee loves her soule better than his owne earthly drosse.

Lastly his free and unconstrained approbation of his wives liberalitie is a cleere evidence of his owne open-heartednesse, whereas on the contrarie his stubborne drawing backe, and inflexi-

inflexible inexorableneſſe in a caſe of ſuch pietie and conſcience would but expoſe him to a cenſure of uncharitableneſſe, and a ſuſpicion of niggardlineſſe for croſſing his wives petitions, and damming up the fountaine of her charitie with foule tearmes and churliſh anſweres as the * Philiſtins did *Abrahams* wels with earth. The husband and wife ſhould goe hand in hand to Heaven, and further one another in the way of weldoing. Let him take heed then hee clip not the wings of her charitable affections, by his covetous, churliſh, and cutting denials.

* Gen. 26. 15.

May the wife give of that which is her husbands at no time, nor upon any occaſion without either his expreſſe or implicite conſent? Queſt.

Doubtleſſe in ſome caſes ſhe may; as for inſtance: Anſw.

1. When the Husband is growne fooliſh, blockiſh, ſtupid

or lunaticke, void of judgement or understanding, utterly unqualified and indisposed for the managing of his estate.

2. When by reason of his naturall weaknesses, diseases and impotencie of old age he is faine to bid farewell to the world, and commend all domesticall affairs and worldly businesses to the wives care and providence.

3. When the husband is long absent from home, and detained in remote or forraigne countries by vertue of his calling and necessarie employments or negotiation, as it is a frequent case with Merchants, Marriners, Souldiers, and such like.

4. When shee by her owne handie-labour and industriousnesse maintaines her husband and the whole family, and bears a watchfull eye over all businesses both within doors and without: In all these cases the Government seemeth to bee cast upon

upon her; The greateſt burthen upon the weaker veſſell.

5. When the wife is a wiſe *Abigail*, and the husband a ſtony and prodigiouſly covetous *Nabal*; who would rather draw a juſt deſerved confuſion on his ſoule body and ſubſtance, then miniſter any comfort even unto a *David* in his affliction.

6. And laſtly, ſhe may be liberall unto the poore, without warrant from her husband, in a caſe of true neceſſitie and extremitie, when preſent reliefe upon point of periſhing is required either for backe, belly, or lodging. *Paſce fame morientem, ſi non paviſti, occidiſti,* feed him that is readie to ſtarve, if thou doſt not, thou art not his brother, but his butcher. It ſeemeth by *Abigails* words, that had ſhe met with *Davids* meſſengers, ſhe would have ſatisfied his expectation, and furniſhed him with all ſorts of victuals without *Nabals* appro- *Ambroſe*

bation, 1 *Sam.* 25. 25. And indeed God will ſometimes and in ſome caſes diſpence with his owne Ordinances, and the rules which hee hath impoſed on his creatures to obſerve; as he did in the like caſe of extreme hunger, *Matth.* 12. 3. 4. 7.

And in theſe and the like caſes ſhe muſt looke to proceed.

1. Ever as a wife, as not having a ſupreame and abſolute power of her ſelfe, but a borrowed and ſubordinate authoritie from her husband, not as if ſhee were ſole lord and maſter, but onely a faithfull ſteward, and diſburſer of his eſtate and worldly wealth. The law of our land tieth wives with an inhibition, that they may not uſurpe a free and uncontrollable adminiſtration and diſpoſing of their husbands goods as they pleaſe: and the conſideration hereof ſhould ſerve to make them to be quiet and ſubmiſſive, and to ſit

downe

downe humbly contented with their allotted portion.

2. As a Christian wife, if God hath blessed her with a tender-hearted and well-conditioned husband, then it highly concernes her to returne the greater praise unto the Lord, and a larger measure of conjugall affection unto the husband, and with the more cheereful alacritie and willingnes to submit and yeeld unto his desires and reasonable commands. But and if she unhappily meete with a man of a dogged disposition, churlish nature, inflexible spirit, one who is utterly averse from any good workes; why then she must improove to the uttermost all her witte and discretion to alter and reclaime him, and ply the throne of grace with extraordinary importunity of prayer for his reformation and conversion.

Lastly, this question may be made whether it doth nothing Quest.

concerne

concerne Children and Servants to give as well as Fathers and Masters?

Answ. As for hired Servants, who receive a set stipend and wages quarterly or yeerely from their Masters, without all question they may give thereof, but not of any thing else wherewith they are intrusted without expresse leave or cõmand from their Masters. And as concerning children that are of yeeres and discretion, they likewise may lawfully give out of their Parents allowance or of their owne private stocke, and it were a very worthy and commendable practice in religious and wealthy Parents, as to educate them in pietie, and the blessed paths of godlinesse, so likewise to traine them up in the duties of Charitie; As thus, to put farthings, pence or money of more or lesse value into their hands to give to honest and truly needy Christians as occasion shall

ſhall bee offered. It would not be amiſſe certainely thus to initiate them into the waies of Salvation, and to ſeaſon them in their tender yeeres with ſuch holy and heavenly practiſes and inſtructions. *Naturâ tenaciſſimi ſumus eorum quæ rudibus annis percepimus.* We are (ſaith a moſt eloquent Orator) moſt tenacious and retentive of thoſe things which we learned in our rude and tender age: and woolles (ſaith the ſame Author) hardly loſe thoſe colours in which they were firſt well dyed: So it will be a difficult thing to relinquiſh and ſurceaſe from the practice of thoſe vertues in the which at the firſt we were well habituated and inſtructed. Nay, the reall actes of Charitie by the frequent reiteration of them will bee ſo firmely radicated in our young and tender memories, that in riper yeeres they will be as ſo many *Mementoes* to us to put

Quint. orat. inſtitut. lib. 1. cap. 1. Sapor quo nova imbuas durat: nec lanarum colores quibus ſimplex ille Candor mutatus eſt, elui poſſunt ibid.

put us in minde to be ſtill ſo doing, and it will ſomething ſtick in the conſcience of man to conſider with himſelfe, how he hath Apoſtatized and fallen from his primitive goodneſſe, and that it is a very dangerous and fearefull thing to be a young Saint and an old divell.

CHAP. VII.

The more Religious wee are the more Charitable wee ſhould be.

AS all thoſe that put on but the vizor and glorie in the bare name and title of Chriſtianity cannot but externally conforme to ſome common rules and directions of the Word in ſome meaſure to Charitable

ritable practises: so more specially all serious and reall Christians, and faithfull beleevers must chiefly *learne to maintaine good workes for necessary uses*, that they be not unfruitfull branches seeing they are truly implanted into so fruitfull a Vine. They that are seasoned and enlivened with the Spirituall vigour of saving grace, that make more than a Laodicean profession of Jesus Christ, that are transported and inflamed with more than an ordinarie zeale for holinesse and religion: these I say be the men whom it principally concernes to bee most forward and frequent in these duties of Charity. Tit. 3. 8. 14.

1. Because what Saints soever in the holy Scriptures are renowned for their piety and devotion, they are also highly commended for their Charitie as may be seene in *Psal.* 37. 21. 26. Where the *righteous man* is honoured with the appellation and title

title of a *merciſull man*. And in *Pſal.* 112.1,2,3,4. Where the *bleſſed man*, the *faithfull, upright, gratious, and the good man* is ſaid to be full of compaſſion, *to ſhew mercie* in lending, in *diſperſing*, in communicating and *giving* to the poore, *verſ.* 5.9. Wee have many examples in the Booke of God, every one whereof like a ſeverall Sunne will give ſufficient light and luſtre to this point. *Job* was a juſt and a God-fearing man, *Job* 1.1. and hee was alſo a very mercifull man, *Job* 31.16. *Cornelius* was full of devotion and as full of compaſſion. The primitive Chriſtians were full of piety and as full of pitty, and overflowing in bowels of mercie.

Act.10.2.
Act.2.41. 42.45.
Act. 4. 32. 34.35.36.

2. They muſt not ſhelter themſelues under the externall forme and ſhadow of godlineſſe (as too to many counterfeites and meere ſuperficiall Chriſtians doe at this day) but ought to walke

walke in the power and ſtrength of godlineſſe and religion, which (if it bee that which is pure and undefiled) teacheth them *to viſite the Fatherleſſe and the Widdowes* as well as *to keepe themſelves unſpotted of the world.* Jam.1.27.

3. The Apoſtle would have ſuch as abound in faith, in knowledge, in utterance, diligence and the like heavenly and ſupernaturall perfections and abilities to abound in this grace of Charitie alſo. 2 Cor. 8.7.

4. It is the beſt evidence and ſureſt proofe of the ſincerity of their love, of their pure heart, good Conſcience and Faith unfeined. The inceſſant ebullition and overflowing of the ſtreames of water plainly demonſtrates that there is a fountaine in the Rocke. So viſible performances and the outward practices of charitable duties teſtifie to the world and a mans owne Conſcience 2 Cor.8.8. 1 Tim.1.5.

science that there is Grace in the heart.

5. If by a saveing and lively faith thou art once really implanted into Christ, presently thou hast this prerogative conferd on thee to become the adopted Son of God, *Joh.*1.12. And therefore it very much behoves thee then to walke as a Childe of God, and to remember this one maine duty to bee mercifull as thy heavenly Father is mercifull, *Luk.*6.36.

6. And lastly, wee are all of us exhorted by the Apostle to *provoke unto love, and to good workes*, and mutually to encourage one another in the blessed wayes of Salvation, then much more ought the truly religious and zealous who are crowned with a more abundant knowledge and plenty of Grace and goodnesse, to direct and usher others along in the pathes of holinesse by their precedencie in

Heb.10.24.

in

in well-doing. Where much is given, much is required. There is more heat and light to bee expected from the Sunne and Moone, then a blazing Meteor, or the obscurer Starres. If any therefore glory in the outward profession of Christianitie, in publike or private devotions their exact conformity to all outward practices of piety, and faile in this so much honoured duty of Almes-giving, their devotion and pious pretences are nothing worth: Heare a most eloquent and reverend [c] Divines censure concerning such Gospellers: "*If the world hath lockt* "*up thy heart, and congealed the* "*bowels of thy compassion to-* "*wards the poore, let the blaze* "*of thy profession shine never so* "*faire, manage the heartlesse re-* "*presentations of externall holi-* "*nesse never so demurely, keepe* "*the times and taskes of daily* "*duties with never so much au-* "*steritie,*

[c] Mr. *Boulton* in his generall directions, p. 262.

" steritie, may though thou be able
" to amaze weaker Christians
" with some affected streames
" and artificiall fervencie in
" prayer, for all this, if the holy
" heate of brotherly love doth
" not warme thy heart, and upon
" occasion worke affectionately
" and effectually, I dare say thou
" art rotten at the heart roote,
" there is no true love of God in
" thee, no grace, no hope of Sal-
" vation: let that terrible and
" flaming place against all co-
" vetous Pharisees, 1 John 3.17.
" dissolutely frozen-heartednesse
" this way, and enlarge thy bo-
" wels of pittie towards the poore
" brethren of Jesus Christ, or
" else never looke hereafter to
" looke him in the face with com-
" fort, or to finde mercy at that
" day. For that dreadfull sen-
tence *Goe yee cursed, &c.* which breathes out nothing else but everlastingly tormenting flames, eternall vengeance, horrors unspeakeable,

speakeable, flashes and lightnings, and furies and vexation, and trembling past all imagination, shall one day bee executed upon the reprobates for the neglect and wilfull omission of this noble dutie and *most gainefull* [a] *art of Almes-giving.*

[a] *Eleemosyna ars omnium quaestuosissima. Chrysost.*

CHAP. VIII.

What is to be learned of them who doe good Workes, and how they are to bee qualified.

IT is a generall mistake and common error among men, they thinke any voluntarie contribution, every siniſter refreshing of the needy to bee an unquestionable Almes-deed, that all sorts of givers are *ipso*

ipso facto merciſull and charitable perſons, and that their heartleſſe doles and offerings are accepted of God, though they themſelves walke on in their owne curſed and crooked courſes, and live according to the faſhion of this evill world, meere ſtrangers to the power and practice of true pietie and godlineſſe. Therefore it will not bee amiſſe for mee to teach, and others to learne how to doe a good worke. Now it may bee learned two manner of wayes, by the Goſpell, and by the Law: Firſt by the Goſpell which teacheth us

Matt. 3. 17. 1. To have an eye and to looke unto Chriſt in whom only God is pacified and wel pleaſed, and by whom all things that by reaſon of ſinne were at ods, are againe reconciled betweene the guiltie creature and the angrie Judge.

2. To reflect backe upon our owne perſons, and ſeriouſly to con-

conſider what intereſt wee have in Chriſt Jeſus, and his meritorious purchaſe, that ſo wee may be aſſured that our ſacrifices will ſend up a ſweet ſmell, and pleaſant ſavour into the noſtrils of the Almightie.

3. To looke there bee grace in us, as our faith (*without which it is impoſſible to pleaſe God*) unfained love, brotherly kindneſſe, humilitie, patience, and other ſpirituall abilities and qualifications. For you muſt know that the Goſpell by the Synergie and cooperation of the Spirit doth inlighten the underſtanding, refine the nature, change the conditions, batter into peeces the ſtonie heart, plant ſaving graces, and ſow the ſeed of immortalitie in the ſoule, and then when it is thus well pruned, harrowed, tempered, and ſanctified by the Word, it brings forth plentifully the fruits of good works. So then you ſee wee muſt firſt view the Heb. 11. 6.

faces

faces of our soules in the pure glasse of the Gospell, whether they beare any conformitie with the Image of Christ, whether they bee adorned and beautified with the Graces of the Holy Ghost, before we can assure our selves that our works are truely good, and saving acceptable to the Lord.

4. To looke unto our lives and conversations: Charitie, a pure heart, and a good conscience, are ever neere neighbours, and lodge close together, and no man can dole charitably to the poore, that doth not deale conscionably with his neighbour. The same tree cannot naturally bring forth sweete and bitter, sound and rotten fruits together: So likewise the same man cannot bee a liberall giver to the poore, and an unconscionable couzner of his brother. There must bee a Spirituall harmonie and uniformitie betweene all our actions, a con-

1 Tim. 1. 5.

conformitie in them with the pure precepts of God, and then we may boldly conclude the infallibilitie of a good work. None I am ſure are in the Scriptures commended for their mercifulneſſe and almes-deeds, but ſuch as are otherwiſe deſcribed by other ſaving and eminent graces and good parts. Revolve and conſider with your ſelves the manifold [b] examples which are obvious to your obſervation, both in the old and new Teſtament, and you ſhall finde this truth as cleere and evident as the noone-day.

[b] Job.1.1. Act.10.1. Phil.3.7. Act. 4. & 11.24.

5. The Goſpell teacheth us to looke ever to Gods mercy in Chriſt, and not to our owne merit in any worke we doe: for do what we can, wee can doe but our dutie, *ſtill we are but unprofitable ſervants:* One little dead fly will ſpoile a whole boxe of pretious oyntment, ſo one dram of merit will marre the beſt acti-

Nehem.13 22.

on, and greateſt good worke. Thus learne wee a good worke from the Goſpell.

2. From the Law which teacheth us. Firſt, that we muſt doe a good worke from the love of God, 1 *John* 3. 17. this the Law inſtructeth us in the firſt place, and ſo our Saviour Chriſt Matth. 22. 38. enformeth us, and therefore whenſoever wee intend a good worke, our chiefeſt care muſt be to ſee that it may conſiſt with true holineſſe, and that it is not contrarie and repugnant unto the honour, glorie, and worſhip of the living and eternall God. If any pretended good worke tend to the erection of idolatrie, to the maintenance and ſupportation of falſe worſhips and religions, or bee any way derogatorie to the Name of the Lord, that worke is directly condemned by the Law as full of ſinne and obliquitie.

2. That we muſt do a good worke

worke from the love of our ſelves unto our neighbours, whom wee are commanded to love as our owne ſelves: and here ſpeciall heed muſt be taken, that the good worke ſtand with the preſervation of our owne and our neighbours dignitie, innocencie, chaſtitie, equitie, and veritie, according as the rules of the ſecond table binde and direct us. For our Saviour Chriſt ſharpely reproves the Jewes for there *Corban*, becauſe a gift with contempt or neglect of ones dutie to his parents and ſuperiours is no way tolerable or allowable. Cardinall *Woolſey* laid a faire foundation for a good worke, but his *ego & rex meus* mar'd all the building. It was a point of prodigious pride, and intolerable arrogancie for the ſubject to enthrone himſelfe above the king, and to raiſe his owne honor and reputation upon the ruine of his Soveraignes dignitie.

Matth. 19. 19.

Matt. 15. 6.

* *Hee laid the ſpatious and famous foundation of Chriſt-Church in* Oxford, *which king* Henrie *the eigth enriched with many goodly revenues.*

Lastly, the goodnesse and acceptance of a worke is lost and quite mar'd, if it be incompatible with innocency, equitie, or veritie, any way injurious or offensive to any, for Charitie is a friend to innocencie and right, an utter enemy to deceit, untruth, and fraudulent dealing. It never wrongs any, but rather suffers, covers and palliates multitudes of undeserved and dishonourable injuries. From all this that hath beene spoken may we learne easily to confute the erroneous and selfe-deceiving conceits of those men who imagine.

1 Cor. 13.

The first errour confuted.

1. That the very act of giving is a truly charitable worke, as if God more respected the hand than the heart: this is prodigious folly and a strong delusion of Sathan. Doth not the Apostle in plaine words tell us, that a man *may give his body to be burned, and all his goods to the poore,*

1 Cor. 13. 3.

poore, and yet have not a ſparke of true charitie. 'Tis not the paſſion, but the good cauſe that makes a martyr: So 'tis not the action, but the good heart that makes a charitable man. The Philoſopher doth put ſome difference betweene the externall act, and internall habite, betweene *juſta agere & juſtè agere, gramaticum proferre, & gramatice loqui:* An unjuſt man may doe juſt things, and yet not juſtly from the habite of Juſtice: and an arrant dunce may pronounce a good grammaticall ſpeech, and eloquent oration by chance, or by the helpe of another man, and yet not ſpeake grammatically, out of the true knowledge of that Art and ſcience: So many a churle and covetous niggard may performe many externall good actions, and ſeeming charitable workes, and yet not doe them charitably, from the habite and internall inherent grace of

Non paſſio ſed cauſa facit martyrem.

Ariſto. li. 2. Eth. cap. 4.

* δοτὸ τύχης καὶ ἄλλου ὑποθυμένου *ibid.*

Charitie. This is a flower that growes not ordinarily in every Garden: It is a supernaturall and infused, not acquired habite, and never comes into the heart till it be planted there by the immediate finger of the Holy Ghost. Now doe not many by giving a peece of bread at their doors, or a pennie now and then out of their purses, conceive that they are really charitable Christians? though they were never acquainted with the habite of charitie, a [d] pure heart, good conscience and faith unfained, yes certainly, and these be the men, who as I conceive most grosselly deceive themselves. For wee are to know that the outward *opus operatum* the externall worke wrought may arise and proceed from somewhat else than Charitie, As

d 1 Tim. 1. 5.

1. From the poore mans importunitie and incessant obsecrations which sometimes will extort

tort a gift and extract ſome naturall compaſſion from the moſt flintie-hearted wretch [b] who *neither feareth God, nor regardeth man.*

[b] Luk. 18. 4. 5.

2. From a ſpice of vaine-glorie and ſelfe-love to purchaſe the praiſe and popular applauſe of the world, as Hypocrites doe. Matth. 6. 3.

3. From feare of publike ſhame and diſreputation, leſt he be cenſured of his neighbors for a very churliſh mercileſſe man, one of great lands, revenewes, and poſſeſſions, but a covetous earth-worme, and a ſtarver or murtherer of the poore, by his unconſcionable, cruell, and uncharitable dealings.

4. From an humane and naturall pittie and compaſſion upon ſome remarkable ſpectacle of woe and miſery, which cannot but worke ſometimes upon the moſt obdurate heart.

5. From a ſiniſter reſpect unto the perſon of the poore: As

when a man ſingles out the obiects of his mercy, this kinſ-man or that worke-man, becauſe theſe will be the trumpetters of his liberalitie, blaze abroad his Almes-deeds, and procure him ſome reſpect, glorie, and reputation in the world.

6. From a groundleſſe conceit of meriting Heaven, this is the poyſon that invenomes and infecteth ſome of the good actions of the Papiſts, and makes them to bee odious and abominable in the ſight of the Almightie. Thus you ſee there be many falſe grounds on which moſt men build their good workes: They are but ſandie foundations and therefore the ſuperſtructions cannot be laſting.

Now the true ſaving grace of Charitie, which is a ray of the Divine Majeſtie, a pure beame of the Sunne of righteouſneſſe, is firmly grounded on the deare love of God revealed in the face of

of Jesus Christ to every truly humble and broken-hearted sinner, it warmes the Christians heart with a Heavenly and holy heate of impartiall affection towards all the naked and needy members of Christ: It teacheth him to hate father and mother in case they bee Remoraes and pull-backes from Heaven, to cleave close unto the flocke of Gods faithfull Saints and Servants to relieve them, love them, live and dye with them. This is Charity indeed.

2. That all kindes of givers are Charitable persons, this is as full of absurdity as the former: for a truly Charitable man must be a *good man*, a *gracious man*, a *righteous man*, as the Psalmist intitleth him: hee must bee *holy and beloved*, and *one of the blessed of the Father*, as Christ calleth all the mercifull at the last day. Therefore those mens externall workes of Mercie and

The second errour consuted.

Psal. 112. Col. 1.12. Matth. 25. 34.

Almes-deeds can never finde acceptance with God, who

1. Either lye wittingly and wilfully in those reigning iniquities which are cleane contrary and repugnant to true Charitie as envie, pride, malice, unquenchable desire of reveng, implacable hatred, contention, &c. Charitie can never take up her lodging in the heart till these devils bee dispossessed, these captaine and domineering abominations bee dethroned, captivated, and cast out of doores.

2. Or wallow and persevere in such hellish courses and cursed practises as are quite opposite to the life of Charity, as usury, extortion, briberie, unconscionable and cruell dealing, secret undermining, circumvention, and politicke over-reaching of the simple and unsuspicious brethren, or in other grosse and notorious sinfulnesse, drunkennesse, adultery, gluttonie, or the like: Cha-

rity

rity that Lady and royall Queen of Graces ſcornes the company of ſuch feinds of hell, and is ever waited on with theſe undefiled and heavenly hand-maids, with meekeneſſe, humility, brotherly kindneſſe, patience, ſobriety, and the like traine of ſweet and amiable creatures of the holy Ghoſt. *Shee rejoyceth not* (ſaith the Apoſtle) *in iniquity, but onely in the truth:* Shee ſuffers not a man to make a ſport of ſinne, to boaſt, glory, and impudently to triumph in the contrivances and publike executions of foule enormities, and execrable villanies, but rather puts a bridle upon corrupt and rebellious nature, moderates the paſſions, qualifies the Affections, confines and rules the thoughts and cogitations, and worketh a gratious cheerefulneſſe and delectation in the inner man to walke in the paths of pietie, and narrow wayes of Gods Commande-

1 Cor. 13. 6.

ments. The Patrons of ryot and exceſſe, the great maintainers of hoſpitality and ſtrong ſupporters of intemperance, and the conventicles of goodfellowſhip, may perchance relieve a multitude of lawleſſe vagabonds, lazie beggars and idle droanes at their doores, yet for all this, theſe their publike demonſtrations of bountifulneſſe, are but vaniſhing flaſhes, and falſe fires, not the reall expreſſions of a Charitable heart.

The third errour diſcover'd and confuted.

And here thirdly, let me diſcover a fearefull deceit, whereby not onely living but dying men groſely delude themſelves, and the leſſe judicious and weaker Chriſtians. There be many who all their lives long play the devils in uſurious practices, oppreſſions and unconſcionable griping, and raiſe up huge Babells of honour, and vaſt mountaines of wealth, by moſt ungodly and unjuſtifiable courſes, and when pale

pale *death knockes at the doors of their ſtately Pallaces, and ſummons them to take their laſt farewell of the world, and to hold up their hands at the bar of Gods Juſtice, then they begin to put on ſome charitable thoughts and late reſolution, to give ſome ſmall legacie to the poore at their death, which they moſt baſely ſtole from them all their life long. This is not the beſt charitie to give a thing when a man can keepe it no longer, and like a fatted ſwine to feede thoſe being dead, which in his life time he grunted at, reviled, ſcorned, and contemned. Many never feed the poore with their bread, till they feede the wormes with their carcaſes, they are almoſt alike charitable both to the one, and to the other: for had it been in their power to have kept their bodies from the grave, certainly they would yet longer have deceived the wormes, and could they

* *Pallida mors æquo pulſat pede pauperum tabernas regumque turres. Horace: lib. 1. od: 4.*

they yet longer have enjoied and lockt up fast their earthly drosse in their coffers, they would still (it is to be feared) have coozend and starved their poore Christian brethren.

Let the men of this world then, slaves of lust, masters of sinnefull pastimes and pleasures idolizers of durt and clay, carnall, covetous, irreligious earthwormes and the rest, which may be reduced to this predicament, take these things into their consideration.

1. That being in the flesh, and nothing but a meere body of sinne or *chaos* of filth and corruption, they cannot performe any one dutie in a right manner that may be savingly acceptable to the Lord: All their best actions, even their fastings, almesdeeds, sacrificing unto God, &c. have the nature of sin, and some intrinsecall pravitie in them (according to the generall confessi-

Vide Roger *in Art.* 13.

on

on of our Church of England) and therefore they ſtinke in the noſtrils of the Almightie, and are very odious and loathſome unto him.

2. They are naked and deſtitute of the Spirit of Sanctification, and the grace of unfained and juſtifiing faith, which ſhould mortifie the deeds of the fleſh, *purifie the heart*, incorporate them into Chriſt, and carry them through this preſent world with ſpirituall wiſedome, and an unblameable converſation. *Now having not the Spirit of God, they are none of Chriſts flocke*, they cannot challenge any of his promiſes, nor lay any claime to his Kingdome, and Inheritance, and wanting the grace of ſaving faith, they can never do any thing which God will accept or reward: for without *faith, it is impoſſible to pleaſe him.* Rom. 8. 11. Act. 15. 9. Rom. 8. 9. Heb. 11. 6.

3. That as long as they continue ſuch [f] *workers of vanitie*, and [f] Pſal. 5. 5.

and artificers of sinne, God doth
g Pro. 13. 5. detest, g loath, nay hate them;
hee cannot endure that they
should take his Word into their
mouthes, that they should
h Esai. 1. 12. 13. h tread his Courts, or intrude in-
to his Assemblies and Congre-
i Prov. 15. 8. 21. & 10. 3. gations: Their prayers and i sa-
crifices are so farre from accep-
tation, that they are an abomi-
nation unto him. Hee nothing
values but disregardeth and re-
jects all their good workes and
Almes-deedes as the fruitlesse
Matth. 7. 18. & 12. 33 leaves of barren figge trees, for
'tis not possible that good fruits
should grow in such rotten and
corrupt trees.

Therefore let not men of such
defiled consciences, crooked
courses, and heathnish conversa-
tions falsely suppose that they
can so easily make God amends
for all former abuses and trans-
gressions, and that they can so
soon cover and palliate their fore
passed licentiousnesse and lewd-
nesse

neſſe with a few rotten ragges of heartleſſe almes-deeds. For the hypocriticall Scribes and Phariſes could give almes as liberally as any, and yet they were the cruelleſt packe of blood-thirſtie Hell-hounds that with open mouth, and implacable rage did hunt and purſue the bleſſed Meſſiah and Saviour of the world. A bloody *Joab*, a proud *Abner*, an envious, malitious, and perſecuting *Saul* could dedicate ſome thing to God and holy uſes, and yet were all confounded and cut off in the end. The ſayings of ſome famous writers are ſo pertinent and pregnant for this purpoſe, that I cannot omit them, [k] one ſaith, *no man can bee mercifull to another, who by a wicked life is mercileſſe to himſelfe.* Charitie begins at home firſt, and therefore how can hee bee good to another that is an enemy to himſelfe, or love his neighbor, that cannot love himſelfe:

1 Cron. 26 28.

[k] *Nullus in alium miſericors eſſe poteſt, qui prave vivendo in ſe non eſt miſericors, &c. Iſidor. lib. 3. de Summo bono.*

selfe: And further the same Author goes on and assures us, that *if any willingly wallow and continue in his sinnes, none of his evill deeds can be pardoned and expiated by his Almes.*

Sane qui sceleratissimè vivunt nec curant talem vitam moresq; corrigere, &c. Aug. Euch. ad Laurentium.

Another saith, *they verily who* "*live lewdly and licentiously, not* "*caring to reforme such their life* "*and conditions, although they* "*cease not to give many alms while* "*they live thus wickedly, they do* "*but vainly flatter themselv's.* He that will give almes in due order must beginne at home, and first serve himselfe, for saith the same "Father, *whosoever thou art that* "*leadest a lewd life, returne and* "*go home into thy conscience, and* "*there thou shalt finde a poore* "*hunger starven soule, give it* "*some bread, bestow an almes* "*upon that: if thou neglect to doe* "*that, give as much as thou wilt* "*otherwise, the tenth of thy* "*estate, the halfe, yea, nine parts* "*and reserve but one unto thy* "*selfe,*

"selfe, it is nothing profitable, be-
"cause thou art poore and relee-
"vest not thy selfe.

Therefore if thou wouldest reape true comfort to thy soule from thy bountie and liberalitie, labour earnestly to reforme thy waies, to mortifie the earthly members, to strangle thy corruptions, to abound in the worke of the Lord, and to furnish thy selfe with the rich confluence of all supernaturall and saving graces of the Holy Ghost, be mercifull with *Job*, but a just man also, a fearer of God, and an eschewer of evill: Bee full of compassion with *Barnabas* the sonne of consolation, and bee also as full of pietie and devotion: with blessed *Zacheus* be charitable to the poore, but withall proove thy selfe to be a true childe of *Abraham*, and if any way injurious, be likewise with him a maker of restitution. [1] Refresh with *Philemon* the bowels of the Saints, but withall

[1] Phil 7.

withall thou must be a [m] beleever in Christ, and a lover of the Saints, else tis but in vaine to glory in thy liberalitie.

Therefore such as wilfully persist and contumaciously run on in the wayes of their owne hearts, and securely nuzzell themselves in their uncleanneſſe, and filthie abominations, are in a most deplored and miserable state and condition. If they give no Almes at all, nor here shew any mercie, then they are sure to finde no mercie hereafter, but to perish everlastingly: And if they do never so many outward good works, yet they shall not be accepted; what then is to bee done will you say, or what course may be taken for the prevention of this miserie. I know no better advise than that of S. *Peter*, *Repent and bee converted, that thy sinnes may be blotted out.* Leave off bearing armes any longer against the Majesty of Heaven:

Jam. 2. 13. Matth. 25. 41.

Act. 3. 19.

Heaven : caſt downe thy ſelfe humbly at Chriſts feete, conſecrate and reſigne thy ſelfe, ſoule and body wholly to his mercie, and to the obedience of his Will, reſolve hereafter to walke in his narrow wayes and unbeaten paths, follow the directions of his Word, and willingly ſubmit unto his Spirituall government, and then Give in the Name of Chriſt, and looke for a bleſſed acceptance.

Chap. IX.

Chap. IX.

Of motives to Charitie, and to Works.

ALL men naturallie as they descend from the loynes of *Adam* are of an earthy, lumpish, and depraved constitution, very unapt, indisposed and insufficient for the performance of any heavenly businesse and religious good worke, and together with the pestilent and hereditarie contagion of originall sinne which is ever propagated to posteritie, we receive also from the wombe hard hearts, and congealed bowels towards the needy, naked, and penurious members of Christ Jesus.

Therefore to rouze up thy dead

dead ſpirit, to animate and quicken thee to the performance of every good dutie and charitable worke, and to inflame thy frozen heart, with true and fervent love towards thy afflicted and diſtreſſed brethren, hearken diligently a while to theſe following Reaſons, theſe convincing and demonſtrative arguments, ponder I pray you ſeriouſlie the weight and validitie of them and addreſſe thy ſelfe effectually to this holy practice, and negotiation in the heavenly trade of Almes-giving, provide for thy ſoule in another world: *Be zealous of good works.* Tit. 2. 14.

1. *Reaſons drawne from God as our Father.*

HE that doth not ſo much deſire to be accounted, as indeed and really to bee good and gracious, muſt ſet before his eyes as the patterne of his imitation,

ration, God himselfe the sole Author of all grace and goodnesse, and the wel-spring of blisse and immortalitie, and primarily from him fetch arguments to induce and stirre him up to the speedie practice of every good dutie and especially to the works of Charitie.

1. Hee that by an all-commaunding power, and unquestionable authoritie rules both men and Angels, and both the least and greatest creatures that are existent either in heaven, earth, or hell, hee I say it is that strictly imposeth this necessarie dutie upon us, and exacteth and requireth the certaine performance and execution thereof at our hands: *I command thee* (saith the Lord) *thou shalt open thy hand wide to thy poore and needie Brother*, *Deut.* 15.11. *Shew mercy and compassion every one to his Brother*, *Zach.*7.9. And this well-pleasing and best accepted

cepted ſacrifice of Almes-giving we are exhorted never to forget and neglect, *Heb.*13.16.

2. As God out of his greatneſſe commands us, ſo of his goodneſſe hee commends himſelfe unto us as an unerring patterne for our imitation that wee ſhould tread in his ſteps, and conforme our ſelves to his moſt glorious image and likenes as farre as it is poſſible for mortall creatures to follow, and immitate their immortall Creator.

1. *A Father of the Fatherleſſe, and Judge of Widdowes is God in his moſt holy habitation, Pſalm.*68.5. and *a refuge for the oppreſſed in the needfull time of trouble, Pſalm.*9.9. *He doth not deſpiſe nor abhor the affliction of the afflicted, Pſalm.* 22.24. *He delivereth the poore and needie, Pſalm.*72.12. *and is their preſent helpe in trouble, Pſalm.*46.1. *He gives rayment to the naked, Deut.*10.18. *foode to the hun-*

grie, *Psalm.* 146.7. *and provides them corne, Psalm.* 65.9. *and of his tender goodnesse prepareth for the poore, Psalm.* 68.10. And herein if God be our Father, and wee his truely adopted sonnes, we as sonnes, are commanded to imitate him as our heavenly Father. *Be yee followers of God as deare children* (saith the Apostle,) *Ephes.* 5.7. and *be yee mercifull as your heavenly Father is mercifull* (saith our Saviour,) *Luke* 6.36.

2. That wee might not faile in our obedience, nor come short of the practice of this much honoured dutie of Almes-giving, hee crownes us with abundance of temporall blessings, and first gives to our selves, before hee commands us to give to others. 'Tis not within the compasse and reach of a mans owne power and abilitie to rise and grow rich, to render himselfe remarkable in the eyes of the world, and to greaten

greaten his posteritie (although I confesse most men to the high dishonour of their Maker, sacrifice altogether to their owne nets, and looke downe onely upon second causes) but this is from God, *Deut.* 8.17.18. 'Tis God that alone and onely giveth to all, life and breath, and all things, *Act.* 17.25. 1. *Tim.* 6.17. 'Tis hee that makes the earth plentifull, and the Cloudes to drop fatnesse, *Psal.* 65.9.12. 'Tis he that bestow's on us our corne, wine, oyle, silver and gold, *Hos.* 2.8. Lastly, what wee have is from him, and our increase is his blessing, *Gen.* 26.12. *Lev.* 25.25. Thus wee have Gods owne precept, his owne example, and his owne blessings in great plenty to provoke us to bee mercifull and tender-hearted, and open-handed to the poore.

3. Having thus sufficiently furnished and prepared us for liberalitie by the free effusion and

inundation of his temporall bleſſings, hee doth not, neither can he aske of us any thing but what is already his owne, and what wee at any time give to the needy, we give it not *de proprio*, of our owne proper treaſure and ſubſtance, but of the Lords abundance. *David* ingeniouſly acknowledgeth ſo much, 1 *Chron.* 29. 14. 16. If then wee ſhould grumble and grudge to repaire to God by releeving the diſtreſſed, what formerly hee hath liberally collated on us, were it not a peece of moſt prodigious unthankefulneſſe, and abominable ingratitude? yes certainly, to this purpoſe heare what a learned Father writeth, *Da de quo dederat tibi Deus, ipſe te divitem fecit, ergo redde illi quod ſuum eſt*, Give of what hath beene given thee of God, 'twas he that enriched thee, and enabled thee to give, therefore repine not to give, or lend him ſomething backe

backe againe, which is already his owne.

4. Consider after what manner, measure, and proportion, he hath enjoyned us to dispence and distribute his good blessings, we must give *accordingly as hee hath prospered us*, 1 *Cor.* 16. 2. So then in our liberalitie and charitable contributions wee must ever have an eye unto Gods bountifull hand, and continuing providence, according to which hee would have us to regulate and proportionate all our pious and charitable actions. If God hath given thee but a *modicum*, some little small and (in thy carnall conceite) almost indivisible portion, then he requires and expects that thou shouldst give but a little: But if thy temporall talents be many, thy purse heavie, thy Barnes full, and thy wine and oile increased, it is requisite that thou shouldst give much, where much is given.

But the thing that I would have you take ſpeciall notice of, is this, God commands neither impoſſibilities or difficulties, hee is no hard Taske-maſter, as the Egyptians were to the Iſraelites. In what meaſure and degree hee is good and gratious, liberall and compaſſionate unto us, accordingly would he have us to bee charitable unto others: firſt, he bleſſeth and proſpereth, after, enjoynes us to communicate: Oh the bottomleſſe and unfathomeable depth of the goodneſſe and bounteifulneſſe of the Lord, thus to prepare, incite and invite us to workes of pitty, pietie, and liberalitie.

5. And laſtly, let us conſider ſeriouſly with our ſelves that the ſame omnipotent, and all-ſufficient hand which gives us all that ever wee had or have, can in a moment, if we prove ingrateſull and unthankefull to the giver, and mercileſſe and uncharitable

to

to our neighbours take quite away all from us againe: The Lord can, if once hee beginne to withdraw his blessings, easily make all our labours, worldly imployments, and endeavors to come to nothing, he can quickly over-turne all our foolish plots and pollicies, and everlastingly blast our hopes and desires for ever rising or growing rich in the world, hee can cause us, *to sow and to bring backe few or no sheaves with us, to eate and not to have enough, to drinke, and yet to bee thirstie,* to weare cloathes, and yet not to be warme, *to earne wages, and then to put it in a bag full of holes,* nay if a man had an infinite ocean of Gemmes, and unvaluable Jewels, many silver Mynes and golden Mountaines, if Gods curse bee upon all this Substance, it will all by little and little and insensiblely almost crumble and moulder away into nothing, and feasting *Dives* may Hag. 1. 6.

soone become a fasting *Lazarus*: and so the Lord may send us to begge of others, as he hath sent others to begge of us. God is not ingaged, or obliged to any mortall man, that he should accumulate and heape his favours and blessings more upon one than another (there is an equalitie) of desert in the King, and in the Subject, in the richest and in the poorest; 'tis only his free love and good will makes the difference: wherefore if thou hast climbed up to the height of humane happinesse, overtop'd thy poore neighbor in outward and worldly greatnesse, and now like the Eagle sittest aloft pruneing thy stately feathers in the glorious Sun-shine of prosperitie, remember *Lazarus* is thy brother, think upon his affliction and penury as if they were thine owne, and prayse the Lord that thou hast whereof to give, and dost not stand in need to receive.

2. *Reasons*

2. Reasons from Jesus Christ.

IN the next place if we reflect and cast our eyes from God the Father, on God the Sonne our most deare and most blessed Saviour, if our hearts were composed and made all of Iron and Adamant, yet they could not but bee thawed presently into overflowing streames and full torrents of pitie and compassion towards Gods poore afflicted and penurious people.

1. He is our great and gratious Lord and Master, and himselfe by his owne mouth layes a strict charge upon all his Disciples and Professors of his Name *to bee mercifull to give Almes of such things as we have, Luk.* 11. 41. *to give to him that asketh, beggeth or would borrow, and not to turne away our faces from him, Matth.* 5. 42. yea with such vehemencie and eagernesse doth

hee presse this most admirable and Heavenly dutie, that rather than a man should not have whereof to give, hee commands him to *sell what he hath, and to give Almes, Luk.*12.33.

2. As he commandeth with much Power and Authoritie, so also he hath beene pleased with great meekenesse and humilitie to propose himselfe as a patterne for our direction. He was *moved with compassion* towards the wearie, fainting, and tyred multitudes, that did dayly flocke after him, *Matth.*9.36. to the sicke and diseased, *Matth.*14.14 *Mark.* 1. 42. to the hungrie, *Matth.*15.32. and lastly, to the poore, to whom hee was wont to give liberally. *John* 13. 29. though he himselfe was without house and harbour of his owne, *Matth.*8.20. and lived of benevolence, and the bountifull contributions of the Saints, *Luk.*8.3. Thus you see hee did not onely

in

in a sense degrade and unglorifie himselfe that he might exalt and invest us with the glorious robes of Immortalitie and blisse, but *for our sakes also he became poore, that we through his povertie might be made rich*, 2 Cor. 8. 9. Now if any man presume to entitle himselfe by that Sacred name of a Christian, and hopes ever to rest with God on his Holy hill, and to raigne with Christ eternally in the highest Heavens for ever and ever; Let him deny himselfe, take up his crosse, tread in his steps, conforme himselfe to his most pure and holy Image, and likenesse, let him bee Holy as hee is Holy, patient as hee is patient, mercifull as hee is mercifull, humble as hee was humble, compassionate and tender-hearted, as he was compassionate to all his weake and needy followers, for *even hereunto are we called, and Christ hath left us an example that we should fol-*

low

low his steppes, 1 *Pet.* 2. 21.

3. To put us in remembrance to commiserate the extremities and distresses of our needy and distressed brethren, our wise and gracious Saviour hath taught us in our invocation and dayly calling upon his and our father, not to begge bodily nutriment, and corporall sustenance onely for our selves alone, but for them also, the forme and manner of our prayer is this, *Give us this day our dayly bread*, there wee pray for those necessaries which concurre to support and preserve not our owne onely, but also our poore neighbours naturall being and existence, and we should but mock the Almighty, and provoke him to just wrath and indignation against us, if wee with our lippes should beg daily bread for our poore and hungry brother, & in our hearts resolve and determine to starve him by detaining, and keeping backe

backe that portion which God of purpose bestowed upon us, as for our owne, so also for our neighbours necessary refreshment and sustentation.

4. He hath of his wonderfull, infinite, and ineffable bounty and compassion reconciled us to his Father, appeased his wrath, satisfied his Justice, Justified our persons and victoriously triumphed over death, hell and the grave, that we might not only be made his peculiar people, redeemed from all iniquity, and purified unto himselfe, but also zealous of good workes. *Tit.* 2. 14. Tis true I confesse, we should contend and labour for faith, hope, patience, humility and the like graces, all which do deck & adorne the soule of a christian, as so many severall diamonds with an Angelicall and unmatchable beauty, and resplendent brightnesse, but charity is the supreme, royall, and noblest grace, and princi-

principally to be aim'd at; for she gives light & lustre to all the rest, and crown's the christians heart with most unspeakeable joy and sweetnes, with most infinite and transcendent splendor, and lightsomnesse, and were it not so that there is a necessary cõcatenation and inseparable society of all saving graces, and none goes alone; but is ever attended and waited on by the rest. I would boldly affirme that though thou hadst an Angells tongue, a *Seraphical* voice, a Propheticall spirit, the patience of *Job*, the wisedome of *Solomon*, the integrity of *David*, *Sampsons* strength and *Joshuahs* Courage, and resolution, yet I say for all this if thou hadst no Charitie, thy hopes were but worme-eaten, thy faith but a rotten opinion, or a brazen confidence, thou wert in the judgement of an Apostle, but *sounding brasse, a tinkling Cymball, or a meere nothing*: See the prelation

lation and eminency of Charity in the 1. Epi. Cor. 13. cap. 5. Me thinks the very consideration that Christ Jesus at his second and glorious comming shall crown thee, according to thy charitablenesse, or condemne thee according to thy cruelty, and mercilessenesse, should be a strong motive and keene spurre, to quicken and pricke thee forward to workes of mercie: for most certainely according as thou hast fedde, clothed, visited and refreshed Christ in his poore & distressed members, so shalt thou be adjudged and sentenced, either to life or death, heaven or hell: no pitty here to the poore members, no mercy there from the head: and if now here on earth thou hast played the Canniball, in eating up Gods people like bread, in deteyning their due portions, and mercilessely trampling the poore people of the Lord under the foule feete of pride and contempt

tempt, assuredly Jesus Christ will come one day before thou
Hos.13.8. art aware of, *and like a Lyon roaring for his prey, or as a Beare bereaved of her whelps, he will rent the Caule of thy heart, and teare thee in pieces when there is none to helpe*, and in his implacable fury, and inexorable indignation, he will everlastingly condemne thee, and send thee with a curse to hell, for not feeding or cloathing him in his needy, naked, and afflicted members. *Mat.*25.

3. *Reasons from God the holie Ghost.*

IT will not, I suppose, be amisse to the two first persons God the father, & God the son, to adde the asseveration and undeniable evidence of the third, God the holy ghost, who sithence in his all-seeing and inscrutable wisedome, hath beene pleased to make use of the pens

and

and tongues of Prophets and Apostles, in the publishing and promulgation of the law & gospell, doth severely binde us to the performance of every dutie, which either Prophets or Apostles have commanded or commended unto us: *for all Scripture is of divine inspiration. 2. Tim. 3. 16. and holy men spake as they were moved by the holy ghost. 2. Pet: 1, 25.* Therefore whatsoever we find in the holy Scriptures enjoyned by them, we are to esteeme with reverence, and subscribe to, as the very precepts and ordinances of the holy spirit: Soe then it were a point of intolerable contumacy, and Diabolicall presumption to contemne & disregard those sacred directions for charity and workes of mercy, prescribed and set downe by the never erring penmen of holy writ, either by *Salomon Cast thy bread upon the waters, for thou shalt finde it after many dayes. Eccles.*

*Pro.3.27. Esay.58.7. Ezek.8.7. Rom.12.8. 2 Cor.8.11 2.Cor.9.7. 1.Tim.6.17 Heb.13.1.2 Col.3.12. 14.

*Eccles.11.1.2. &c. or by Moses, Thou shalt not harden thy heart nor shut thy hand from thy poore brother. Deut.15.7. or by St. Paul, on the first day of the week let every one lay by him in store, &c. 1.Cor.16.1.2. or by any other *Prophet or Apostle. Wherefore as thou wilt not by any meanes grieve that holy Spirit, Which onely and alone is able to seale up thy soule against the day of thy perfect Redemption, doe not stoppe and obture thy eares against his sweet charmes, and most blessed precepts, and instructions unto Workes of Mercy.

2. Whatsoever holy durie the Spirit of God commands, that, the same Spirit gives the elect and regenerate abilitie and grace to performe and accomplish. By a secret and insensible operation and heavenly influence it workes and implants the noble grace of Charity in the

Garden

Garden of the Soule. (*For love is a fruit of the Spirit. Gal* 5. 22) and seasons and qualifies the heart of everie truely charitable *Cornelius*, with the habite of mercie, compassion, and fellow-feeling tenderneſſe, and then afterwards exacts and expects the the externall actes, as the reall evidences & demonſtrative teſtimonies of the invisible and internall inherent Grace of Charitie. And it is well worth your beſt obſervation, that what perſons ſoever the Holy Ghoſt ſanctified unto ſalvation, and canonized Saints here on earth, the ſame hee crowned and adorned eſpecially with the unvaluable Jewel of Charity, and the ſweet ſmelling garland of charitable workes. And whereſoever in the bible you read the character of a holy man, you ſhall be ſure to finde alſo charity fairely deſcribed in the Catalogue of his graces. *Job* was a perfect man and

and upright man *Job.* 1.1. and he was a charitable man, *Job:* 30.25. & 31. 16. 17. 20. *Cornelius* was a devout man, but hee gave much almes. *Acts.* 10.3. Saint *Paul* was a faithfull servant and inuincible champion of Jesus Christ, but he certifies *Timothie* of his charitie. 2. *Tim.* 3.10. *Barnabas* was a good man and full of the Holy Ghost. *Act.* 11.24. but a wonderfull charitable man, *Act.* 4.36,37. and if you desire more examples for the fuller clearing of the truth of our assertion, you may reade how pittie and pietie, Sincerity and charitie, graciousnesse and tender-heartednesse mutually embraced and kissed each other: in *Zacheus Luk.* 19. in the *Macedonians.* 2, *Cor.* 8.2.5. in the *Corinthians.* 2. *Cor.* 8.7. 10. & 19.13. in the Converts, and faithfull beleevers when Christianity was first planted by Apostolicall labour & industry.

All

*Act.*4.34. And laſtly in what heart ſoever the bleſſed Spirit of God ever created any ſaving gifts and graces, it ever certainely warmed and inflamed it alſo with true love, pittie, and compaſſion towards Chriſts needie and afflicted members. Without the participation and happy fruition of Charity, the ſame ſpirit aſſures vs, that all other gifts and graces, morall perfections, and naturall indowments whatſoever are but *as nothing*. 1. *Cor.* 13. that there is no love of God in that man, who ſhutteth up his bowels of compaſſion from the poore. 1. *Joh.* 3.17. and finally that fearefull condemnation, judgement, and mercileſſeneſſe ſhall be his reward, and certaine wages who hath ſhewed noe mercie. *Jam.* 2.13.

Chariſmata ſine Charitate nihil ſunt. Par.

4. *Reaſons*

4. *Restraint from the Poore and distressed persons.*

n Psal. 41. 1. SUch as with tender and pitifull eyes, n *consider*, looke on and lay to heart (for so much the word implyeth) the temporall wants and calamities of the poore, and *Lazarus* his lamentable and deplored estate and condition cannot chuse but condole, and sympathize with afflicted *Joseph*, and be moved to present pitie and commiseration: For

1. He is thy neighbor whom thou art strictly commanded to shew mercie unto, *Luk.* 10. 37. and to love as thy selfe, *Matth.* 22. 39. Now what way canst thou better testifie thy love and fellow-feeling affection towards him then by supplying his present necessities, and by preventing his future miseries.

2. Hee is made of the same mould,

mould, hewed out of the same rocke thou wast, nay, *be is thine owne flesh* (as the Prophet speaks) for *we are all made but of one blood, Act.* 17.26. and now thou might st be reputed an unnatural, mad, and distracted Bedlam, if thou should st willingly and wittingly suffer thine owne flesh and members to freeze with cold, and thy belly and bowels to pine and languish with hunger, when thou hast both sufficiencie of cloaths and indurements, and abundance of foode, varietie of cordials, and daintie dishes lying moulding at home in thy plentifull Panary. Esai. 58.

3. The Lord himselfe, who in his owne infinite nature is incomprehensible and invisible, presents himselfe in a manner visible to our eyes in the person of the poore Christian, and lovingly intreats us by their mouthes, to lend him something of what hee hath formerly

See Down. pag. 204. of saint Ang. Wor.

merly conferred on us, for *hee that giveth to the poore, lendeth to the Lord, Prov.19.17.* Now what most monstrous madnesse and intolerable ingratitude were it to refuse to repaie backe to him a pennie, who hath bestowed on us a pound, who gave us all that we have, or ever are like to have, and who can againe, if he please, quickely by just right and authoritie take away all againe, and make our cursed winged wealth to flie swiftly away like the Eagle, or to melt away on a sudden, as the unseasonable snow against the heate of the burning and powerfull Sunne: Wherefore, know this, that whatsoever thou possessest is none of thine owne, but Gods: thou art but his Steward to disburse and expend it when, where, and to whom hee bids thee, heare how Saint *Austine* bringeth in Christ speaking: *De mihi de eo quod dedi tibi, de meo quæro*

Aug. de ver. Domini.

quæro & mihi non donas? Da & reddo; habuisti me largitorem, facito debitorem: Give mee saith Christ something of that I have given unto thee, I aske but mine owne, and wilt thou not give? Give, and I will restore, thou hast found me a free Giver, and now make mee to become thy debtor.

4. Thy poore and needie brother hath some kind of right and title, unto that part of thy Substance which thou canst without any detriment and inconveniencie spare, to releeve, succour, and support him in his inevitable necessities, and most desperate extremities. I say, although he cannot *jure proprietatis*, yet *jure charitatis*, hee may lay just claime to some part of thy temporall substance: wise *Salomon* is of the same opinion and evidently affirmes, that it is the poore mans due, and hee is the owner of that good which Prov. 3. 27.

wee can doe unto him, to which purpose, heare the unanimous consent of the ancient Fathers: *It is the bread of the hungry* (saith Saint *Basil*,) *which mouldeth in thy Bing or Cubbord: It is the Coate of the naked, which hangeth uselesse in thy Wardrop, they are the shooes of him that goeth barefoote, which lieth rotting by thee in thy Chamber: It is the silver of the needy, which lieth rusting in thy Chests, and so many thou dost rob, and injure, as thou canst and dost not releeve in their wants and miseries.* And another saith, *that it is alike faultie and blame-worthy to take from the right owners, and to deny necessaries to the poore when wee have abundance:* And therefore I must let thee know, that thou spoylest so many of their goods, as thou denyest relcese unto, when thou art able to give it. This may, I confesse, seeme a Paradoxe to usurious, covetous, and hard-hearted

Est panis famelici quē tu tenes, nudi tunica, quam tu in Conclavi conservas, &c. Basil.

Ambrose in Lucanum.

hearted earth-wormes, who being themselves starke drunke with the pleasant wine of outward happinesse, and worldly prosperitie, have neither sense nor sight of the poore mans miserie: but it is a truth, as evident and cleare, as the Sun at noone, to all true-hearted and charitable Christians: for if the hungry have no true right unto the rich mans food, how could the Disciples when they were pinched with extreme hunger plucke and eate the eares of corne, without sinning against God, and immediate dammage and injury against man? Or how could it be lawfull, for a poore hungrie man, in case of necessitie, to enter into his neighbours Vineyard, and there to eat grapes his fill, if God had not given him leave, and unquestionable licence and authoritie so to doe by his owne mouth, *Deut.* 23. 24. Matth. 12. 1.

5. Consider, that the pooreſt

creeple, and blindeſt *Bartimeus* that ſitteth groning, ſighing, and ſobbing in his contemptible and much neglected Cabbin, hath with thee the ſame Father, (both ſo call God) the ſame elder Brother Jeſus Chriſt; the ſame Mother the Church of God, he is a member of the ſame myſticall body thou art, an heire unto the ſame Crowne, a partaker of the ſame promiſes, bought with the ſame price of Chriſts deareſt and moſt pretious blood, baptized with the ſame Baptiſme, admitted to the ſame Covenant of Grace, invited to ſit at the ſame Communion Table, to taſte and feede on the ſame Spirituall food with thee; and although hee bee in thy proud eſtimation, but an Abject, a baſe forſaken deſtitute dunghill companion, and thou wilt take no notice of ſuch a wofull ſpectacle here on earth, yet he ſhall be thy equall, if not ſuperiour, a companion with Angels,

gels, a Co-heire whith Chriſt, and ſhine like the brighteſt Cherub in the Kingdome of Heaven. For God that impartiall Judge, and Non-reſpecter of perſons, no leſſe loves an upright and religious *Job* on the durtie dunghill, than the ſtateliest *Salomon* ruling uncontroleably in his golden Throne: nay, if thou bee a contemner of the wayes of Godlineſſe, a Patrone of prophaneneſſe, an Idolizer of thine owne too much admired Greatneſſe, and a churliſh *Nabal* towards needie and helpleſſe Chriſtians; I ſay, thy poore and now much neglected brother may there finde moſt certaine admiſſion, and gratious acceptation, where thou ſhalt have but cold entertainment, little reſpect, nay, a cutting anſwer, a moſt terrible and grievous objurgation, *Goe thou curſed*, &c. I pray you weigh and conſider that moſt excellent Parable in the Goſpell,

was not once poore ſcabbed and
Luk. 16. ulcerous *Lazarus* royally feaſted by the Angels of Heaven in *Abrahams* boſome, when Epicurizing *Dives* lay roſting in Hell flames, there moſt dolefully gaping and calling for a droppe of cold water, and yet could not obtaine it?

6. And laſtly, remember to lay aſide all proud and contemptuous thoughts, and never looke upon a poore man with a neglective eye, or ſupercilious and frowning countenance, for thou art his ſuperiour but onely in externals, in viſible, mutable, and fugitive vanities. Perhaps thou maiſt have more gilded durte at home in thy coffers, many more Vineyards, Houſes, and Farmes, Viſitants, Followers, Dependants, &c. But all theſe may forſake thee, or thou muſt them. He may equalize thee in Spirituall and Heavenly wealth, and Celeſtiall ſubſtance in grace and good-

goodneſſe, chaſtitie, and temperance, and in the internall, inviſible, and never fading beautie, indowments and perfections of the ſoule: nay, there is an equalitie betweene the richeſt and the pooreſt both at their comming into the world; (for both came naked) and at their going out, (for naked they ſhall both returne againe) and after death, both alike ſhall be diſſolved into a peece of clay, or lumpe of durt. And laſtly, at the day of Judgement, when *all nations, and tongues, and kindreds, and people, ſhall riſe and appeare before the Lambe*, there ſhall bee no difference or inequallirie at all. *Dives* then ſhall not come forth cloathed with his robes, nor *Lazarus* with his rags, but all alike ſhall hold up their hands, to be judged and rewarded according to their deſerts. Wherefore let none bee puffed up with their temporary happineſſe, nor tranſ- Revel. 7. 9.

ported beyond themſelves with an imaginarie and groundleſſe admiration of their owne greatneſſe: Let none, I ſay, neglect and contemne thoſe poore afflicted Saints for whom Chriſt died, and ſhed his blood as plentifully and meritoriouſly as for the greateſt and imperious Monarches: For at the laſt great and dreadfull day of the appearance of Jeſus Chriſt, men ſhall bee accepted and rewarded not according to their greatneſſe, but their goodneſſe, not according to their outward felicitie, pompe, and worldly glorioufneſſe, but according to their pittie, pietie, mercie, loving kindneſſe, charitie, and tender-heartedneſſe, *Matth.* 25.

5. *Motive*

5. Motive from the perſon of the Giver.

LEt thoſe that are of abilitie to give, recollect their wandering thoughts a little while, and ſit downe and ruminate ſoberly on theſe things.

Thou haſt perhaps, ſcraped together as much temporary and worldly pelfe and treaſures, as a reaſonable creature can deſire; thou aboundeſt perchance, in great honours, much wealth, and magnificence of ſtate: *Sed unde habeas, quæro?* But I pray thee, whence hadſt thou all theſe good gifts and bleſſings? From God, I hope, thou wilt ſay, ° *Who gave thee power to get wealth, and hath bleſſed thee in the cittie, and in the field, in the fruite of thy body, and in the fruit of thy ground, in thy basket and ſtore-houſes, and all that thou haſt put thine hand unto*, and

° Deut. 8. 18. Deut. 28. 3. 4. 5.

thus he hath granted thy petition, and given thee abundance of *dayly bread*. Remember now then, that as the poore man begs of thee, so thou hast often beg'd of another. *Jam sumus ergo pares*, might hee say, two Beggers are well met together, only here is the difference: Thou art a rich begger, and he a poore begger; Thou makeſt thy petition unto God onely, he unto thee a man. Thou findeſt by experience that God anſwers thy petitions, and gives to thee ſometimes without asking: and wilt not thou beſtow ſomething on the poore at his importunate obſecration and entreatie? Take heed, leſt, as thou art deafe unto the petitions of thy brother, God turne his Face away from thee, and ſhut up his bowels of loving kindneſſe in diſpleaſure.

Conſider further, that though thou art perchance, mans creditor, yet thou art Gods debtor; before

before men thou ſeemeſt to bee an abſolute owner of thy goods, but thou art not ſo before the Lord, thou art but a *ſteward of his manifold gifts and graces*, and one day thou muſt be ſtrictly accomptable for the expence and imployment of every talent, and the ſmalleſt mite. Luk. 16. 12. 1. Pet. 4. 10.

Againe it is a truth moſt certaine, and undeniable, that all rich men are ſubſtituted by God to be his Overſeers of the poore, he that by the eye of his providence watcheth over the ſparrowes, and ſuſtaineth the yong ravens that call upon him, doubtleſſe will tenderly reſpect, ſuſteine, and provide for the poore and his needy Saints and Servants. Let not therefore rich men be careleſſe of thoſe, whom God ſo much cares for. As our Overſeers which are appointed in all pariſhes are our eyes, and hands, and feet to viſite, relieve, and ſupply the neceſſities of the poore Matth. 6. Pſ. 147. 9.

poore: ſo ſhould all rich men, who are Gods choſen Overſeers, be with holy *Job*, *eyes to the blinde, and feet to the lame, and a father to the poore.* But if this bee not an office great enough for them, and anſwereable to their expectations, let them thanke God that hee hath made them his lord-treaſurers, to receive in his royall revennues, & to lay up in ſtore for the maintenance, and ſupportation of the publicke weale of the poore.

Job.29. 14.15. 1 Cor.16.2

Laſtly, ponder well with thy ſelfe that gracious ſaying of Jeſus Chriſt: *It is a more bleſſed thing to give then to receive.* Worthy receivers, doubtleſſe ſhall be bleſſed, yet liberall givers ſhall be happier in a farre higher degree: for the good we doe unto the poore is more beneficiall to us, then our gift can be to them, juſt contrary to the opinion of the world, and graceleſſe men, who take as much

Act.20.35.

pleaſure

pleasure in feeding hawkes and hounds with Gods portion, as in relieving the poore, and think that to be quite lost which they bestow to good uses. We sow only carnall & corporall things, but we reape spirituall comforts, we give that which is temporall and receive that which is eternall: we conferre a few ragges or crumbes of comfort upon them, they returne backe againe in recompence their prayers and blessings: they receive but the favour and bountie of a man, we the benediction and mercy of God: our almes is accepted of them, and we and it of our gracious Redeemer, into whose glorious habitation our charitable actions ascend up before hand to be a *memoriall* before God, or as the word carries it, to be a standing monument and remembrance, of us for ever in his presence, whither our owne persons shall one day be translated, there

Act. 10. 5. εἰς μνημόσυνον.

there to be crowned with those Joyes and felicities which hee hath so largely promised in his Gospell.

6. *Reasons from riches themselves.*

Nothing doth so much retard, and with-hold men backe from the chearefull practise of these duties of charity, as their love of riches, and vaine confidence in their treasures, gold, silver, and other excrements of the earth: Wee should remember that wee are forbidden by a Prophet and an Apostle, either *to trust in them, or to set our hearts upon them.* *Psal.*62.10. 1.*Tim.*6.17. And indeed it were a point of much madnesse, & transcendent folly, to depend on such false friends, and broken reedes, who will certainly one day leave us in the mire. For there is nothing but mutability, deceitfulnesse, and

[a] uncertaine

a uncertaintie in b Eagle winged wealth, they can ſtand a man in no ſtead in evill times, c nor deliver him in the day of wrath: he that enjoyes them, holds but a ſnow ball in his hand, and when he hath ſcraped them together, he hath laboured all the while, to gather but a heape of duſt, which a few drops of water will quickly licke up, and a blaſt of winde overturne and diſperſe in a moment. c *Hee that heapeth them, knowes not who ſhall gather them.* They are apt to f choake and extinguiſh grace, and the holy ſeed of the Word, to tire the ſpirit, and dull the underſtanding, harden the heart, and that which is worſt of all, to g barre the ſoule out of Heaven: they bring much h diſcontentment, torment, vexation, and great hurt ſometimes to the unhappy owners: in a word, *mans life* (ſaith Chriſt) *conſiſteth not in the i abundance of theſe things which hee doth*

a 1. Timo. 6.17.
b Pro. 23. 15. & 27. 24
c Eze. 7. 19. Pro. 11. 4.
c Pſa. 39. 6.
f Matt. 13.
g Mark. 10. 23.
h Eccles. 4. 8. & 5. 13.
i Luke. 12. 15. 20. 21.

doth enjoy, and he is registred in the Gospell for a notorious foole that hoarded up wealth for himselfe, and was not rich towards God.

Seeing therefore there is no cause why wee should affect riches, or put any confidence in such watry bubbles, fugitive Eagles, fading flowers, and slippery sands, let us learne to use them well, and to dispose of them in a right manner to the reliefe of the poore, Gods glory, and our owne soules consolation. Healthfull potions may be extracted out of hurtfull simples: So may much good and spirituall joy out of earthly drosse, k *and unrighteous Mammon.*

k Luke. 16. 9

7. Reasons from the Creatures of God.

IF wee cast but our eyes (and if wee have any, we cannot chuse) into the voluminous book of the Creatures, thence wee may

may learne a leſſon of charity, and by the conſideration of their mutuall contributions one upon an other, we cannot but be moved unto pitie and commiſeration. The heavens and thoſe Celeſtiall bodies communicate their influence to all ſublunarie bodies. The ſunne ſends downe his radiant and lively beames to warme and enlive the cold and inanimate earth, the clouds, thoſe bottles of heaven droppe downe their fatneſſe, and diſſolve themſelves into ſweete ſhowers, and dewes to refreſh the ſchorched heat and the parched and barren ſoile. The overflowing rivers fill up the dry diches and empty holes: The root treaſureth not up the ſap for it ſelfe, but ſeaſonably diffuſeth it into every twig & branch of the tree, that all may bloſſome and flouriſh together. The manured and tilled field, receiveth and nouriſheth the

the ſeed in its bowels, that it may returne multiplicity of encreaſe unto the poore laborious husbandman. The unnaturall cuckow that *Gentlewoman-like bird* conceiveth and layeth her egges in another birds neſt, and will not take the paines to hatch and bring them up, and yet this baſtard offspring will the hedg-ſparrow cheriſh & relieve, that it die not. The ravens which are more apt to picke out a mans eyes, then to doe him any good, at Gods bidding miniſter corporall food and nutriment to the Prophet *Elijah* in his want. Hereby giving us to underſtand, that it is our duty, at Gods command to relieve and ſuſtaine thoſe that are ready to periſh. What ſhall I ſpeake here, of the ſweet Harmony of the body naturall, and the reciprocall and mutuall offices of the ſympathizing members, which are ever ready and nimble to ſuccour and ſupply the

1-King.17. 4.6.

the wants and neceſſities one of another. Let the conſideration of theſe things teach us, that are the nobleſt creatures that breath on Gods earth, and the living members of the myſticall body, to bee willing to diſtribute to the wants and neceſſities one of another.

8. *Reaſons from our Communion and fellowſhip one with another,*

COmmunion is nothing elſe but a common union one with another, whereby we become tenderly affected with the ſame object, and ſenſible either of the ſame good, or the ſame evill that may befall us. So that whereſoever there is this fellowſhip and ſociety, there cannot but be a fellow-feeling and ſympathy: now this fellowſhip and communion is 3. fold.

1. *Naturall*, as we are all originally

Act.17.26. ginallie hewed out of the ſame rocke, made of the ſame cloth (for nothing but the ſheeres goe betweene) deſcended from the ſame blood, and branches of the ſame Stocke of mankinde, & in this reſpect thou art bound to relieve any diſtreſſed poore wretch whatſoever in caſe of true extremity. Perhaps thy poore neighbour may be, or hath been a careleſſe looſe-liver, an idle droane, or ſome other wayes impudently rebellious and oppoſit to God. Notwithſtanding if need ſo require, thou muſt ſuccour him, *Non quia peccator, ſed quia homo*, becauſe he is a man, not as he is a ſinner: thou muſt take pittie on his nature though not on his notoriouſneſſe: for herein thou art but a ſupporter of the common ſtate of humanity, *David* we read was compaſſionate to the wearied and almoſt famiſhed *Egyptian*, ſo was the liberall *Samaritane* to

1.Sam.30. 11. Luke.10.

the

the man that had fallen among Theeves. So then if humanitie be such a Motive and spur unto mercie, then much more should Affinitie, and most of all consanguinitie, as *Paul* teacheth by Doctrine, and good *Boaz* by practise towads *Ruth* and old *Naomi*. 1 Tim. 5.8. Ruth.2.20.

2. *Politicall*, as wee are the members of one Common-weal and body politique, and in this regard should we be induced to commiserate the distresses, and calamities of disconsolate men. All well governed Common-weales have ever beene carefull herein, and our state hath taken speciall order for the relieſe of the poore; And indeed it is a great honour unto a kingdome, by prudence and policie to cure and care for the ulcerous and impotent feete, as well as to maintaine and defend the honour and glory of the Head. The Lord himselfe that made choice of

of Israel onely for his peculiar Nation, and by his Wisedome and providence brought them and planted them in *Canaan*, most gratiously provided for the poore amongst them in establishing Lawes for their continuall helpe and sustentation many wayes; no Nation or people under Heaven had ever the like.

Lev.19.10. Lev. 23.22. 1. They were allowed the gleanings of the fields and vineyards, and it was not lawfull for the rich to make clean riddance, and to rake the fieldes over againe and againe as now they doe; as if they would starve not only the poor, but the very sparrowes also. If any had forgotten a sheafe behinde them, they were not to returne backe to fetch it, It was *a portion for the stranger, the fatherlesse and the widdow. Every third* yeere there was a tythe to be laid aside, both for the Levite and the poore, *Deut.*14.28.29.& 26.12. *Every*

Ruth.2.2.3.

Deut. 24. 20.21.

seaventh

seventh yeere all the fruites and profits of the Fields, Vineyards and Olives were common to the rich and to the poore: and this was also a yeere of release, no debts could or ought to bee exacted, but the creditours were freely to remit them, that there might bee no begger in Israel. Now if question be made whether this discharging of debts might not much endamage their estates, if they did lend, or harden their hearts not to lende: one makes answere for mee, it could no way bee prejudiciall or hurtfull unto them, for this is a most infallible Maxime, *No man is a loser by serving God.* Againe, *Every fiftieth yeer* was the yeer of Jubile, and at this time, those that were growne poore, and falne into decay, if they had sold any Lands and Tenements, they were to receive backe againe their ancient possessions. This yeere was also a yeere of generall

Deut. 15. 1. 2. 4.

Godw. Moses & Aaron. lib. 3. cap. 9.

Levit. 25. 36. 37.

rall releaſe and libertie. Laſtly, beſides theſe Lawes politicall, the morall Law tied them to exerciſe works of mercy and to lend freely (and not upon uſury) as it now bindeth us. Our ſtatute Lawes concerning uſury doe by no meanes allow of the ſin, but curbe and reſtraine men, that they might not bee ſo wicked as otherwiſe they would be.

3. The third and beſt kinde of fellowſhip we have one with another is *Chriſtian communion* as we are the Church of Chriſt, members in particular, making up one myſticall body whereof he is the Head. This ſhould bee the moſt inflaming motive to quicken us to the performance of our Spirituall and corporall charitable duties one to another. This is the trueſt, heartieſt, and beſt accepted charitie, when we are perſwaded to give to the poore, not becauſe he is a cozen or a kinſeman, or a ſervant, &c.

1 Cor. 12. 27.

but

but because he is united with us in the same body, to the same head, because he is a sheepe of the same fold, a child of the same father, a member of the same bodie, as we are. This is properlie the refreshing of the bowels of the Saints, a doing of good unto all, but especially to the household of faith. This was the charity of the Saints in the primitive Church after the first preaching of the Gospell, and large effusion of the holy Ghost. This consideration of the poore, in relation to Christ, moved the *Macedonians* and other Christian Gentiles to send relieſe to the poore Saints in *Judea*. Thus you see it behoves us to be bountifull and open handed in this 3. fold respect. 1 in regard of our naturall fellowship as wee are men. 2. in respect of our politicall communion, as we are sociable morall men. 3. im respect of our Christian communion as we are

Phile. 7.
Gal. 6. 10.

Act. 2. 45.
4. 32. 37. &
11. 28.

2. Cor. 8.

the peculiar and redeemed people of the Lord. Doe good we must unto all, unto the state of humanitie, unto the state politicke, but chiefly unto the state of Christianity. The first is for mans sake, the second for the kings sake, but the last is for Christs sake, who will one day be our liberall pay-master and rewarder. *Mat.* 25.

9. *Reasons from the nature, excellencie, acts, titles and benefits of Charity.*

1. THere is a very large description of the nature of charity by sixteene particular properties in 1. *Cor.* 13. 1. 4, 5, 6. and there we finde likewise a high commendation and prelation of it, before all other supernaturall habites, and spirituall indowments. It is preferred before a Seraphicall tongue, a Propheticall spirit, a bottomelesse understanding, and accurate insight into all mysteries: before

1 Cor. 13.

fore hope, a justifying, or a wonder-working faith, (in regard of its duration and perpetuity) charity never faileth, but whether there bee Prophecies, they shall faile, and whether there be tongues, they shall cease, and whether there bee knowledge, it shall vanish, faith likewise and hope shall one day cease, by the presence, and full injoyment of Christ, but love accompanieth a man into heaven and is not nullified, but perfected in the life to come. Thus as * Prudence obteines the highest place among all cardinall morall vertues: So doth Charity right well deserve the chiefest and principall seate among all cardinall spirituall graces. There is yet more honor than this attributed in the Gospell unto this renowned and royall vertue. Tis preferred before all outward ceremoniall observances, before a willing subjection to [x] martyrdome, and a

* *Arist. eth. lib. 2.*

[x] ver. 3.

free parting with a mans whole eſtate, before all the other morall duties of the ſecond table, as [a] appeareth by the ſpeech of our Saviour Chriſt unto the rich yongman, who when he thought himſelfe, as abſolute and exact a man as might be, yet lacked one thing to make him perfect, and that was charitie, and diſtribution of his wealth to the poore. Tis preferred before [b] prayer and invocation upon the Lord, for if we be deafe to the cries of the poore, God will ſtop his eares againſt our ſupplications. Before bare hearing of the word, without conſcionable practice of it, for there were many ſuch unprofitable [c] hearers in *Ezekiels* daies and in our Saviour Chriſts time, who ſhall be excluded and ſhut out of heaven, before [d] faſting, and a ſuperſtitious maceration of the fleſh, before [e] Sacrifice and burnt offrings, before [f] thouſands of rams and ten thouſands of rivers

[a] Mat. 19. 21.
[b] Pro. 21. 13.
[c] Eze. 33. 31.
[d] Eſa. 58. 6.
[e] Hoſ. 6. 6.
[f] Mich. 6. 6.

vers of oyle: to doe justly, to love mercie, and to walke humbly be things that the Lord requires and delights in, g*To doe good & communicat: is the sacrifice with which God is, well pleased.* Thou in giving art the priest, the poore the altar, thy almes the h*acceptable Sacrifice and sweet odour unto God.* Againe tis preferred before the strickt and superstitious observation of the Sabbath: for when the disciples, who thorow extremitie of hunger did plucke some eares of corne, and rubbed them in the hands, were accused thereof by the Pharisees, our Saviour Christ findes no fault with them, but accounts them innocent and guiltlesse, and returnes backe this answere, i *I will have mercy and not Sacrifice.* Lastly at the day of judgement, not our profession of Christ, nor our beleeving, or hearing, or reading, or meditating on the Word, or fasting

g Heb.13. 16.

h Phil.4.18.

i Mat 12. 1.7.

dayes, or our holy and heavenly colloquies, and conferences, (all which are the rich ornaments of a Christian soule) shall then be spoken of, but our charitie and mercifulnesse: unlesse this grace doth usher along all the rest, they can doe a man no service neither shall they finde any entertainement or acceptation at the last day. Now what man that in a right manner, and with a spirituall eye doth discerne and behold the beauty & excellency of this so amiable and honourable grace can choose, but be exceedingly enamoured, and presently ravished with the love of so transcendent and amiable a Jewell.

Mat. 25.

2. The consideration of those titles and appellations, wherewith the very acts of charity are honoured should enflame us to the practise of them. They are called by the holy Ghost, a[k] *blessing, grace, Communion*, a[l] *Sacrifice*

[k] 2 Cor. 9. 5. 13. & 8. 4. 7.
[l] Phil. 4 18.

fice & ſervice vnto God, *a ſweete ſavour, a*[m] *lending to the Lord,* *a*[n] *bleſſed act.* Now doſt thou deſire to be bleſſed in thy doings to abound in grace and goodneſſe, to be in the communion of Saints, nay wouldeſt thou become a creditor to thy Creator, why then lend him ſomething by cloathing, feeding, and relieving the poore.

m Prov. 19. 17.
n Act. 20. 35.

3. Let us conſider and ponder well with our ſelves the good wee doe, and benefits wee ſhall receive by ſhewing mercie to our brethren, wee honour God, wee diſcharge a good duty hereby, we grace and adorne our holy profeſſion, we ſtop the mouths of our adverſaries abroad, & prevent the obloquies of vaine men at home, we refreſh and make glad the heart of the diſtreſſed, and we do the greateſt good unto our owne ſoule, the ſafety and preſervation whereof is more worth than the

Pro. 14. 31. Luk. 10. 17. 1 Pet. 2. Job. 29. 13. Pro. 11. 17. Mat. 16. 26.

gaining of ten thousand worlds. Nay the benefits which wee shall reape and acquire to our owne selves by our charity and liberality are very many, and not more for number, then great for weight. First we make the all-sufficient *Jehovah* to become our debtor, and in the meane time for seasonable repayment we have security enough, a bill of his hand, even his owne written word. 2 We gaine him to become mercifull to us, to be our attendant in our sickenesse, our refuge and Protector against our enemies, and our present deliverer in time of trouble. 3 By mercy wee may finde favour and understanding, life, righteousnesse, and honour in the sight of God and man, wee procure the purgation and remission of our iniquities, a freedome from the slavery of sinne, much tranquility and comfort of minde, much setlednesse and stability of heart,

Pro.19.17. Psa.18.25. Psal.41. 1,2,3.

Pro.3.3.4. Pro.21.21. & 16.6. Dan.4.27. 2 Thes.2. 17.

heart, eternall blessednesse and felicity in the world to come, and in the meane time the prayers of the poore, and their gratefull thankesgiving vnto God for vs, and our professed subjection vnto the Gospell of Christ. 4. Hereby wee make experiment and true triall of the truth of our love to God and towards our neighbour, of our wisedome whether it be from below earthly and sensuall, or from above, pure, gentle and peaceable: of the sincerity of our affections, and our vnanimity, whether we love in tongue and in word only, or indeed or truth: of the purity and vnfeinednesse of our faith, whether it bee dead, a meere dreame, fancy, or opinion, or an operative purifying, or lively grace. 5. Wee gaine a great deale of good reputation with the Lord, for he maketh so much of mercifull men, that he is pleased to call them *elect, holy and*

Pro. 3. 3. 4. Pro. 21. 21. & 16. 6. Dan. 4. 27. 2 Thes. 2. 17. Mat. 5. 7. 2 Cor. 9. 13. 14. 1 Joh. 29. 13. 1 Joh. 3. 17. Jam. 3. 17. Act. 4. 32. 1 Joh. 3. 18. Jam. 2. 15. 16. Gal. 5. 6. Col. 3. 12. Psal. 112. 4. 5. 9.

Luke.6.36. 2.Cor.1.3. Jam.5.11. Eph.2.10. Tit.2.14. Col.1.10. Mat.25.34. Luke.12. 33.34.

beloved, upright, righteous, gracious, good, &c. We evidently demonstrate that wee are the true of-spring and reall children of God, who is the *Father of mercies, and the God of all consolation:* that we are *his workmanship, the redeemed and peculiar nation, the blessed of the Father, &c.* We should be proud of these titles, and quickely lifted up, if men should but honour us with such names, and why should we not be transported with an holy ambition, and a pious earnestnesse, and greedinesse after these celestiall honours, which the Lord will & doth certainely conferre upon all truely charitable and mercifull men. 6. And lastly, by our laying out to the poore, we lay up for our selves bagges that will never waxe old, and treasures in the heavens, which will never faile, and while wee are here on earth sojourners in these fleshly Tabernacles, wee hereby

hereby prevent losses in these outward earthly blessings: for saith *Isodore, by giving to the poore we preserve our earthly things, and by a covetous hoarding and keeping of them, we loose them.* So then, it can by no meanes possible endamage a mans estate to give to the poore, & *to lend to the Lord*, looke how much he layeth out here on earth, by a Bill of Exchange he shall receive much more in the kingdome of heaven, where *he layeth up a good foundation against the time to come, that he may lay hold on eternall life.* Now let us summe upall in a few words and lay all together: Is charity of such a pure and undefiled nature, adorned with so glorious and gracious properties, with so many eminent titles? Is it so beneficiall to others and our selves? such an evidence of our incorporation into Christ? shall it bee so infinitely rewarded at the day of judgement?

Terrena servando amittimus, largiendo servamus. Isodor.

1 Tim. 6.

Judgement? Who then will proclaime himselfe to bee such a notorious foole, as not to embrace so amiable a Vertue, to pray for it, and cheerefully practise it in his life and conversation.

10. *Reasons from Gods large Promises.*

IF wee for all this yet remaine *Adamants* and inflexible to good duties, Let us consider the promises which God hath made unto us, to provoke us to bountie and liberalitie: They are both many and gratious, liberall, free, and innumerable, and concerne both the good of our bodies and the eternall happinesse and welfare of our soules. *If wee give unto others, it shall be given unto us againe. He that hath a bountifull eye and distributeth his bread to the poore, he shall be blessed*

Luke 6. 36. 37.

sed in all those things hee putteth his hands unto: The liberall soule shall be made fat, and he that watereth, shall bee watered againe, and Gods blessing shall be upon his head. If he feare want, and future penurie, the promise is *he shall never lacke.* In other tradings men may be undone, but not in this, never yet was any man a looser, by lending unto the Lord. If Satan with all his infernall armies and hellish instruments and confederates, which are in the world, should rise up in armes against him, (as doubtlesse he will) yet hee shall not bee delivered into their hands. If a whole Sea of troubles and afflictions should suddenly breake in upon him, yet like mercifull *Job* hee shall scape drowning, and with *Jonah* come safe to land againe. If sickenesse should overtake him, then the Lord will bee his Physitian, and Comforter: Or if famine should approach

Deut. 15. 10. Prou. 11. 24. 25.

Prov. 28. 27.

Psal. 41. 1.

ver. 3.

approach and threaten to ſlay him, yet then ſhall hee bee fed, *His ſoule ſhall bee ſatisfied in* Pſal.37.3. *drought, and his bones made fat; he ſhall be like a watered Garden,* Eſai.58.8. 9.11. *or like a Spring of water, whoſe waters faile not.* If hee ſhould feare what would become of his wife and children after his death, certainly they ſhall bee bleſſed, and if needs bee, highly advanced and promoted, *the reſtorers* Matth.5.7. Pſal.37.26. Eſai.58.12. *of paths to dwell in, and raiſers up of the famous foundations of many ſucceeding generations:* aſſuredly they ſhall never want any thing that is good. Marke what the Prophet ſaith, *I have beene young* Pſal.34.10. & 37.25. *and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging his bread.* An *Iſmael* may bee bleſſed for a good *Abrahams* ſake, an *Eſau*, for an *Iſaack*: much more the ſanctified off-ſpring of ſuch gracious parents: *For God is not* Heb.6.10. *unrighteous to forget mens workes of*

Mer-

Mercie, and labour of love, which they have shewed in his Name. Hee hath faithfully promised a repayment, and hee cannot but be as good as his Word: And because none should make any counter-plea of their povertie, he hath given us his Word, that hee will graciously accept, and richly reward that man, which with a sincere heart gives but a cuppe of cold water to the needy, and though hee doe it in secret, yet shall he receive a publike recompence. Now, bee not so barbarously inhumane and mercilesse to thine owne soule, as *to forsake thy owne mercie, and to judge thy selfe unworthie of everlasting life*, and of thy part and portion in all these rich and glorious promises by hardning the heart towards the poore, and failing in these duties of charitie. I hope none will bee so prodigiously blasphemous, as to call into question the Truth of Gods Word

Math. 10. 42.

Matth. 6. 4.

Prov. 22. 24. Eccles. 11. 2.

Word and Oracles: why then doe not men scatter, that so they may increase? why doe they not cast their bread upon the waters that so they may finde it againe? why doe they stand off and refuse to lend unto the Lord, as if hee were unfaithfull, and would not, or unable and could not repay them againe? Remember he is just in all his wayes, Omnipotent in all his works, and True in all his sayings, and hee will

1 Sam. 2. 30. Prov. 14. 21. 31.

most certainely *honour those that honour him*. Now *Salomon* saith, that hee who hath mercy on the poore, is the man that honoureth the Lord, therefore he only shall bee crowned with honour and glory, and all those unspeakable mercies and felicities which are contained in the Booke of Gods promises, who is charitable to the poore.

II. *Reasons*

11. *Reasons from the examples of other Charitable men.*

WHensoever we heare or read of charitably disposed Christians, who have been much addicted to liberalitie, and zealous of good workes, is a dutie imposed on us by the command of Christ himselfe to tread in their steppes, to goe and doe likewise: 'Tis not left to our choice and libertie, to goe or not to goe, to doe or not to doe: The words are spoken imperatively, *Abi, & tu fac similiter, Goe thou, and doe likewise*: The matter is not left to our arbitrary resolution and determination, the Apostle pressed the example of the *Corinthians*, and of others in *Achia* upon the *Macedonians*, and theirs againe upon them, that like two fires, they might mutually enflame one another, by the light and heate of their good

Luk. 10. 37.

πορεύου καὶ σὺ ὁμοίως.

2 Cor. 9. 2. & 8. 1. 4.

good workes; and whatsoever patterns and presidents in this kinde were recorded by the holy Ghost, they were all written for our admonition and instruction. Remember then *Jobs* bountie, *Cornelius* his Almes, *Josephs* care and provision for his father, brethren and their families, *Dorcas* her widdowes Gownes, Charitable *Phebees* succouring of the Saints, and the Primitive Christians selling of their possessions for the releefe and maintenance of their Brethren: And if these present times afford us any living examples, (as indeede they doe many) let not our eyes bee evill, because they are good, neither let us enviously traduce, or sinisterly interpret their good meanings and charitable actions, but rather imitate their bountie and liberalitie. Knowest thou a great man of vast wealth and worldly abilities, mercifull and compassionate,

nare, and doſt thou equalize him in Lands and Poſſeſſions? then goe thou and doe likewiſe. Art thou a Tradeſman, Merchant, Miniſter, rich or poore, of this or that qualitie or ſtation, and ſeeſt thou or heareſt, that theſe of thy ranke and condition abound in the worke of the Lord, in brotherly kindneſſe and charitableneſſe? forget not thy Saviours Precept, *Goe thou, and doe likewiſe.* More reaſons than theſe, a reaſonable man cannot deſire, every word is not confirmed and eſtabliſhed, not in the mouth of two or three, but of a complete Jurie of witneſſes: Wherefore above all, let us put on Charitie according to the exhortation of the Apoſtle, this is the moſt beautifull and reſplendent grace, and like a faire and glorious upper Veſtment, it muſt bee clapt upon the other gifts of the holy Ghoſt. Theſe may ſerve as neceſſarie and inward induments

Col. 3. 14.

to

to keepe the soule warme; but Charitie is the outmost garment that is best and first seene, and renders a man most remarkable and honourable in the sight of God and man. Faith, hope, and patience, &c. are all together within us, but Charitie frequently manifesteth it selfe without us, as the candle propagateth his light through the hornes, and so makes it selfe conspicuous. Other Graces benefit our selves onely, but Charitie like the Sunne is communicative of its light and heate to all: We our selves only are sensible of the rest of Gods gifts, but our neighbours may feele the operation and vertue of our charitie, and herein wee doe best resemble our Creator, who taketh abundance of pleasure in mercy and loving kindenesse. *Be mercifull*, saith Christ, *as your Heavenly Father is mercifull*. He might as well have required a conformitie to some

Luk.6.36.

other

other of his Attributes, and said thus, be Holy, as he is Holy; Just, as he is Just; Patient, as he is Patient; but the Precept runs thus, *Be mercifull, as hee is mercifull.* To note unto us the necessitie of this grace above the rest, and the publike expression of it in our lives and conversations. To conclude, then take along this one consideration with you more, that all Charitable persons are honoured alive of men; they are remembred after death, and shall bee proclaimed by the mouth of Christ himselfe, the Eternally blessed of God the Father. Before the face of Men and Angels at the day of Judgement. Oh, hardned Adamants, Oh, stupid, senceless, and cursed Generation of stony *Nabals*, whom none of these things can moove or perswade to Charitie and good Works.

Job. 29. 11. 12.
Act. 9. 39.
Matth. 25. 34.

CHAP. X.

CHAP. X.

How to be prepared in affection to doe good Workes.

TO doe any morally good Action, there must be (according to *Aristotle* and the Schoolemen) a concurrence of all requisite and necessarie circumstances, and there bee * five adjuncts and markes set downe by the Philosopher, according to which, wee may take a true estimate of all morall actions. Among the rest, they must bee done affectionately, willingly, and with a kinde of delectation of the minde. So likewise in the performance of any religious Actions and good workes, all these circumstances must be observed, they must bee done in a right

* 1. Nota ἐὰν ἐεδῶς.
2. ἐὰν προαιρούμενος.
3. ἐὰν προαιρούμενος δι' αὐτὸ.
4. ἐὰν Βεβαίως καὶ ἀμεταχινήτως ἔχων.
5. ἐὰν ἡδέως.
Arist. Eth. 2. cap. 4.

right manner, to a right end, and with a ready and willing minde and affection: First, then wee must bee prepared in Affection, and then, Secondly, performe in Action.

To bee prepared in affection, we must often revolve and meditate upon those former motives, which are of a very attractive power, to draw the most Iron-hearted worldling, to the practice of good works: wee must lay to heart and obediently stoope to the serious Precepts of God the Father and our blessed Saviour, by considering the great Authoritie of the Commander, the necessitie of the Dutie, the Benefits, Honour, and Utilitie, which will accrew unto us by the faithfull discharge thereof, and the great dishonour we shall doe unto God, and the shame and unavoydable confusion, and disgrace we shall bring unto our owne selves, if wee wilfully contemne

temne and omit ſo gratious and honourable a practiſe: Wee muſt value and prize the exerciſe of this grace of love, before the conſtant performance of all other morall duties: for this is the bond of perfection, and the fulfilling of the Law, as the Apoſtle calls it. Wee muſt repoſe and without ſtaggering faſten our faith and confidence on thoſe immutable and everlaſting promiſes which God hath made unto all mercifull and charitable minded men: for if wee truſt in him, we ſhall certainly bee ever doing good, and if wee ſeriouſly meditate on thoſe many moſt ſweete and gratious promiſes mentioned before, and perſwade our ſelv's that he is Al-ſufficient, and the God of Truth, that can and will performe what he hath ſpoken, we cannot chuſe but be ready and willing to doe good workes. If we take God on his owne Word, beleeve and ſet to

Col. 3. 14.
Rom. 13. 10

Pſal. 37. 3.

Ezech. 37. 14.

our

our ſeale that he is true, how is it poſſible wee ſhould ever ſhut up our hearts, or withdraw our hands from releeving the poore? We doe eaſily credit great men for great matters without Bill or Bond, and willingly depend upon their ſufficiencie and fidelitie, and ſhall we not much more ſecurely reſt on Gods promiſes, who hath not onely given us his Word, but the Word of his Son, the Word of his Servants, Prophets, aud Apoſtles, and not only their bare Words, but their Bils to ſhew, their Words under unqueſtionable Hand-writing. What, ſhall we put more confidence in a worme, in the arme of fleſh, in the ſonnes of men, who are but graſſe, and whoſe breath is in their noſtrils, than in the All-ſufficient and Eternall God, who never failes nor forſakes thoſe that put their truſt in him? There is no man, I know, but conceives ſo good an opinion of himſelfe, Marth 6.7.

that he will boldly proteſt that he doth beleeve in God, and will bee ready to ſpit in his face that ſhould tell him the contrary: Thou doſt well to beleeve, but doſt thou hoard up thy wealth for thy ſelfe, and thy poſteritie onely, carke and care for future times immoderately, never think on the poore brethren, to releeve or ſuſtaine them? Doe they beg or would they borrow of thee, and doſt thou give them good words onely, and tell them that thou canſt not ſpare them that they deſire, becauſe thou thy ſelfe maiſt lacke before thou dieſt, if thou ſhouldeſt bee ſo free hearted? This certainly argues much infidelitie and Atheiſme in thee, and an independency upon the Lord. Therefore, though thou ſayeſt that thou beleeveſt, yet I will beleeve that thou doſt but onely ſay ſo; thou art but in a dreame, and deludeſt thy poor ſoule with a meere fancie, and

morall

morall conjecture, and as far as in thee lieth, thou makeſt God a lyar, becauſe thou doſt not unfeynedly beleeve this promiſe *That the merciſull ſhall never lacke.* To wooe then thy affection, and to winne thy heart unto this profitable trade of Almeſgiving, thou muſt have this beleefe and perſwaſion, that laying out to the poore, and laying aſide for good uſes, is the faireſt way to thrive, and to fare well in the world: Therefore it is compared *to lending*, hereby noting unto us a certaine repayment; *to treaſuring up*, which is the beſt way to enrich us; *to ſowing*, which betokeneth that we ſhall have a fruitfull Harveſt. He *that ſoweth bountifully* (ſaith the Apoſtle) *ſhall reape bountifully*, and in what abundant meaſure wee give unto others, accordingly it ſhall be given unto us againe, *good meaſure, preſſed downe, ſhaken together, and*

Prov. 19. 17. Matth. 6. 20. Luk. 12. 33. 1 Cor. 9. 6. Hoſ. 10. 12. Luk 6. 38.

running over. Hope of gaine, makes the Merchant willing to venture his goods on the Seas; and hope of increaſe and unlawfull lucre, makes the Uſurer willing to lend out his ruſty and worme-eaten treaſure, and why ſhould not wee bee as forward and willing to lend unto the Lord, and to ſow our ſeede on the backes or in the bellies of the poore, ſythence we ſhall receive backe not tenne for a hundred, but a hundred for tenne, and reape a thouſand fold, even immortalitie it ſelfe, and Life everlaſting for ever and ever, in the World to come.

'Tis no ſuch eaſie matter (as men may thinke it) to be affectionately charitable: till wee can ſay as *Job* could, *Did not I weepe for him that was in trouble, was not my ſoule grieved for the poore?* Wee are not feelingly affected with the miſeries of our brethren, nor ſenſible enough of their

Job.30.25.

their dolefull ſtate and condition. There is indeed, a humane pittie, and naturall compaſſion, which a Heathen man cannot put off ſometimes, and upon ſome occaſions, but the tender-heartedneſſe, and charitable affection we heere ſpeake of, is not naturall, but a Celeſtiall habite, a Creature of the holy Ghoſt: And therefore wee muſt labour to put on this Grace by uſing theſe preſcribed meanes. First, By praying frequently and fervently unto God, that he would bee pleaſed to plant the noble grace of Charitie in our hearts, to warme our ſoules with the Holy heate of brotherly love, and a tender ſenſibleneſſe of the wants and diſtreſſes of the poor. Charitie and tender-heartedneſſe, and the reſt of thoſe rare and precious Jewels are all, wee know the gifts of God, and lockt up faſt in his Heavenly cloſſet, Now prayer is the key,

1 King. 8. 50.

and will open the locke to fetch them out, if there bee the hand of Faith to turne it. Therefore pray we muſt, or no hope of getting Charitie. But what man almoſt mindes this Grace in his prayers and requeſts unto God. Give me leave to aske thee Reader, didſt thou ever begge ſuch a bleſſing, or preſent ever ſuch a Petition unto the Throne of Grace. Lord give unto me bowels of compaſſion and a fellow-feeling affection towards my needy and diſconſolate brethren. Bethinke thy ſelfe a while and call thy ſelfe to remembrance, if not, Oh then beſiege Chriſts mercy-Seat with redoubled ſupplications, and never leave, though thou turneſt thy knees into hornes, till thou haſt importuned and obtained ſome ſparkes, ſome degrees of that vertue, which will enrich thee everlaſtingly. Secondly, by applying home to our ſelves others miſeries,

miſeries, from the apprehenſion of our owne accidentarie wants, and extremities, which ſometimes may unawares and unexpectedly befall us. As for inſtance, when wee accidentally chance to be from home abrode in the fields without harbour, to lie occaſionally upon ſome hard bed, to feele cold, hunger, thirſt, &c. to which the richeſt are ſometimes as obnoxious, as the beggar; then we ſhould make a good conſtruction of theſe evill occurrents, and take occaſion thereby to conſider on the like caſes and extremities of thoſe who are continually almoſt pinched with cold and hunger and nakednesſe: And ſo wee ſhould learne by our owne experiences, to ſympathize with them and to commiſerate their neceſſities. *Remember* ſaith the Apoſtle, *them that are in Bonds, as bound with them, and them which ſuffer adverſitie, as being your ſelves* Heb. 13. 3.

also in the bodie: When we heare of the perſecution and incarceration of ſome of the Saints and Servants of God, who are thus maligned and moſt undeſervedly and baſely handled for a good Conſcience and the Goſpels ſake, we muſt ſuppoſe their caſe to be our owne, and never thinke upon the glorious Martyrs of Jeſus Chriſt, but with a preſent admiration of Gods great goodneſſe and forbearance towards us, who, when as ſome of his deareſt ſervants have ſwimme in bloody Coffins, others ride in Coches of fire to Heaven, hath yet ſuffered us to goe thither as it were on our feather beds. This ſeaſonable application of afflicted *Joſephs* wrongs and miſeries to our owne perſons, certainely is that which God requires, and may bee a good motive to worke us to compaſſion. This was it that drew teares from
Job. 30.25. *Jobs* eyes in the Sunſhine of proſperi-

ſperitie, and made *Nehemiah* a man of Eminencie and Honour to weepe, mourne, faſt and pray, for the afflictions of Jeruſalem, and to make all poſſible meanes to the great Perſian king to comfort his afflicted brethren in Judea. Thirdly, by conſidering our neereneſſe and proximitie to them, our union and communion with them, as they are either the ſonnes and daughters of the firſt *Adam*, and ſo they bee our bone and fleſh, and fellow brethren: or as they live in the ſame Dominion under the ſame King, and ſo they bee our fellow-ſubjects or fellow-Cittizens; or as they be the Peculiar flocke, and Heavenly off-ſpring of the ſecond *Adam*, and ſo they be our fellow-members. Theſe be good meanes to kindle in us charitable affections towards them, and to move us to put on bowels of mercie. But none of theſe things will ſerve the turne, if wee doe

Neh. 1. 3. 4. 11.

not remove one maine obſtacle and impediment, and that is covetouſneſſe, that curſed roote and fountaine of much miſchiefe and villanie. 'Tis a moſt peſtilent, abhorred, zeale-deading and ſoule-murthering ſinne, it infatuates and bewitcheth the ſoule, captivates the will, diſtracts the affections, hardneth the heart, and turneth it into a peece of Earth and clay, and maketh it altogether as inſenſible of another mans miſery, as a hardned flint. Therefore if ever wee will be prepared in affection to doe works of mercy, wee muſt deſtroy this *Dagon*, tumble downe this idoll out of the temples of our ſoules, we muſt make *Mammon* our ſlave and ſervant, and not be the ſervant of *Mammon*. Now the beſt way to bee rid of this foule Feinde, and impoyſoner of all goodneſſe, is to make God our portion as *Dauid* did. And this we do when we make him

Pſal. 119. 57.

him our onely refuge and *Asylum*, desire nothing but him, seeke nothing but him, finde all joy and contentment in his mercy, glory, and goodnesse, rest in his All-sufficiencie, depend upon his Promises, and adhere unto him only in all conditions whatsoever. Now wee can no way better evidence that wee wholy rely on the Lord, and make him our portion, then by keeping his Words, by observing his Precepts, and more specially by our liberall contributions to his naked and needy members. Psal. 119. 57.

CHAP. XI.

Chap. XI

How to bee alwaies readie and prepared in Action to doe good workes of Mercie.

AS no action whether morall, civill, or religious can be accounted vertuous, without a concurring readineſſe and willingneſſe of the minde: So no affection is ſound or well grounded, if it doth not breake forth and manifeſt it ſelfe in Action. *Non ſatis eſt*, (ſaith one) *Bene velle, ſed etiam bene facere ex bona voluntate, &c.* Now the Apoſtle inſtructeth us in a ready way *how wee may bee ever prepared* at all times upon all occaſions, actually to contribute to any good worke, and this *is*

To lay aſide weekely is a Chriſtian dutie.

by

by weekly laying aside some portion of our wealth more or lesse according as God shall prosper us. And to incite and perswade vs hereunto, let us weigh well, and consider these forcible ensuing reasons.

1. The practice of laying aside for charitable uses is both prescribed unto us by the direction of the holy Ghost, and sufficiently warranted unto us, by Apostolical authoritie and command in this, 1 *Cor.*16.2. It being a point so evident and undeniable, that Saint *Paul* annexed onely one reason here, though in the 2 *Cor.*9.5.7. hee alledgeth more, for the clearing and ratifying of it, supposing there could be none found so transcendently proud, stubborne, and inflexible, none so mercilesse, frozen-hearted, and uncharitable, but would humbly stoope to so Divine a precept, and Charitable practise.

An Apostolicall ordinance and command, saith Mr. Perkins *in cases of Conscience, 2.b.cap 16. and so not left to our owne will.*

2. It

2. It is a *treasuring* up unto God, for so the word is in the originall θησαυρίζω, which by holy practise our Almighty Creatour doth both command, and expect from, and accept at our hands. Our soules and bodies he freely gaue us, and being lost, and forfeited to the Divell by *Adams* disobedience, he againe redeemed them, with both these therefore must we [b]glorifie him, and hee gave us our goods too, and therefore with them also must we [c]honour him, we must use them for, and referre them to his onely Glory. It is said, *Matth.* 2. 11. of the *Wise men*, that when they had found Christ, they opened their treasures, out of which they presented unto their Savior gifts, gold, frankincense, and mirrhe. Did those *Magi*, the first fruits and preludes of the Gentiles unto God, without any Apostolicall direction, or written precept, pro-

2 Cor. 16. 2.

b 1 Cor. 6. 20.

c Prov. 3. 9.

provide treasure for Christ, and shall not wee who have both precept, example, and direction for it out of Gods holy booke, prouide treasures also, out of which wee may offer unto our Saviour gifts, silver, and gold, when good opportunitie shall be offered in his afflicted members.

3. It is a preparation to lend unto the Lord, as by laying up in thy coffer bagges of gold and silver thou dost prepare (if an usurer most unlawfully) to lend to thy neighbours, friends, or acquaintance: so by separation of some part of thy wealth for good and charitable uses, thou dost prouide to lend unto the Lord. When thou hast separated it and layd it aside, tis the Lords I confesse, but not yet actually, and really lent: when God shall send some poore and distressed members of his unto thee, and thou either feede, cloath, or any other

other way refresh them, with
Pro.19.17. thy sanctified and consecrated riches, then thou maist be said *to lend unto the Lord*. This duty here, is onely a preparing to lend unto him.

4. It is a strong witnesse and infallible Testimony of thy charitable soule, whereby God makes experiment and full triall of thy tender-heartednesse, loue, pittie, and compassion: the hoarding and laying up of all thy other substance may serve to beare witnesse against thee of
Jam.5.3. thy earthlinesse, carking, and worldly-mindednesse, but this laying aside will beare witnesse for thee, of thy readinesse to shew mercy, bounty and liberality.

5. It incites, and provokes men forward unto the acts of charity, and makes them plot and devise how to expend it to Gods glory & their neighbours good, which is the duty of a liberall

berall man. *Esay.*32.8. For that which they have consecrated to good uses, is now no longer their owne, either *jure proprietatis*, or *jure usus*, and therefore they desire not to preserve and hoard it up for posterity, as they do their other goods, but are at all times propense, and ready upon every good and seasonable occasion, or opportunitie to part from it, and to bestow it freely and cheerefully in charitable workes. Thou art by nature covetous, and an earth-worme, impotent, unwilling, dull, and slow to good works, use then this duty here prescribed, as a spurre to quicken, animate, and pricke thee forward.

Consider Dauids bounty. 1. *Chron.* 29.2. *and yet his prayer. Psal.* 119.36.

6. By the practise of this duty, a man excerciseth privately before God his obedience, his faith, and charitie, and suffers not his charitable intentions to bee lost, nor his purpose to do good to come to nothing: but by the frequent

frequent, and constant performance of this Christian duty of laying aside weekely, he fructifies and thrives in goodnesse, goeth on and growes more and more, till he aspireth unto the perfection of charity, as in other graces to the full stature of Christ Jesus. The diffusive and penetrating heate of this fervent grace of charity doth enlive, as it were the stupid soule of a christian, revive the other infused graces and supernaturall habits, and keepe them in perpetuall action. For as the upper wheele in a jacke, by its moving makes all the under wheeles to stirre also in a circular motion. so the exercising and agitation of this supreme and most noble grace of charity, sets a working all inferiour graces, as faith, hope, patience, humility &c. and suffers them not to waxe faint, dull, weake and impotent.

7. This is an excellent way to make

make triall of a mans owne heart how much he affects the world, and how much the word, how much he loves God & how much *Mammon*. If thou hast congealed, & shut up thy bowels of compassion against the poore, & thou be a churlish *Nabal*, covetous, cruel, and frozen-hearted, then out of a stubborne and proud resolution thou wilt snuffe and fret, and kicke against this duty: but if mercifull, loving, and out of a fellow-feeling affection, sensible of the temporall wants and necessities of thy christian brethren thou wilt willingly and thankefully embrace and entertaine the very first motions of so convenient and necessary a direction, to become ready to any good worke.

8. It is a pious and wise training up of thy soule in the most gainefull art of almes-giving: for so tis called by *Saint Chrysostome Eleemosina est ars quæstuosissima*, a saying

a saying most gracious, true, and undeniable: for although all Gods graces shall be wonderfully and unspeakeably rewarded, yet charity at the day of judgement shall in the first place be accepted, and crowned with the greatest honour. *Mat.* 25.34. 35. *&c.*

9. Laying aside before hand, prevents all grudging and covetousnesse. 2 *Cor.* 9.5. Herein this second Epistle the Apostle tells the *Corinthians*, that they had notice before (in the first epistle) how they ought to lay aside something in store by them, *that it might be ready, as a matter of bounty and not of covetousnesse.* By * nature all men are Eagle-clawed, closse-fisted, earthly-minded, and hard-hearted, and the insatiable canker-worme of covetousnesse, eates into, and gnawes upon the heartes of most men, and therefore content not thy selfe only with thy good intentions,

* *Ad opes honoresq; expetendos, ad ambiendam potentiam, ad cumulandas divitias, ad eas omnes ineptias quæ ad magnificentiam, pompamq; facere videntur conquirendas, furiosa est nostra libido infinita cupiditas. Calvin Instit. lib. 31. cap. 7. sect 8*

tentions, and perhaps thy conceited abilitie upon good occasion to doe workes of mercy, but put in present practice this duty here prescribed to further thy intentions, and to prevent all future covetousnesse, least a present covetousnesse seize upon thy soule, and so prevent thy future charitableness. *Qui non est hodie, cras minus aptus erit*: Hee that is not fit for workes of mercy to day will be more unfit to morrow.

10. It is a cleare evidence of bountifulnesse and liberality. 2. *Cor.* 9. 5. 7. for he that thus layeth vp aforehand, doth it not as one compelled or enforced either by necessity, law, or importunitie, but most freely, lovingly and bountifully, being moved, and induced thereunto only out of true desire to doe good readily out of a fore-consideration of his duty, and out of a tender-hearted, and pittifull disposition, and

and fellow-feeling affection, which hee generally beareth to all the penurious and afflicted Saints of God in the church militant, that may neede his helpe. A *Nabal*, a *Dives*, a moſt mercileſſe churle, or earth-worme may perchance ſometimes communicate & diſtribute to the neceſſities and miſeries of poore & diſtreſſed people (it being pumped out of them, and they in a ſort compelled, and ſtrongly enforced thereunto, either by much importunitie, or courſe of law, or ſome other neceſſity, or elſe peradventure moved thereunto out of the bowels of meere naturall compaſſion, but without charity which flowes from the true love of God in Chriſt) but none, but good Chriſtians endewed with faith, love of God, and the true grace of charity give freely, bountifully, and liberally. The gifts which charitable minded men give unto the poore

poore, after this prescribed method, are neither *munera hamata* nor *lapidosa*, not hardly extorted by importunate supplication, neither is there any thing expected backe againe, but only the heartie prayers of the poore brethren.

11. It makes men give with cheerefulnesse, as they ought *Rom.* 12.8. Thou canst not choose, but dispense and distribute that with much joy and alacrity, which thou hast collected for that purpose so easilie, freely, insensibly, and hast intended in laying it apart to bestow most charitably, as soon as a good occasion is offered to shew thy bountie.

12. It makes a certaine stock for the Poore, whereas that greate aboundance, which otherwise thou hast lying by thee is not so properly theirs, but in suspence onely, *ad placitum*, as thou pleasest, perhaps theirs as the

the humor may take thee, perhaps not, for thy deceiveable heart may bee changed, and they not then the better for thy wealth.

13 It is a very wise course to become discreetly merciful, tender-hearted, and compassionate, because its done with pious premeditation, and with mature deliberation. For the justification, whereof we want not examples, as the *Corinthians* who practized it, and other Churches in *Galatia*, 1. *Cor.* 16. 1. and the churches in *Achaia*, and *Macedonia*. 2. *Cor.* 9. 2. Moreover, learned and judicious men, have approved and commended this way to be *rationem commodam exercendæ liberalitatis*, a most convenient and commodious way to put in practice our liberalitie.

Methuſ.m. 1 Cor. 16. 2.

14. This kind of preparing to give, is sincere & secret without all hypocrisie, irrespective without

without ſiniſter regard and partiarlity. What this way is ſeparated and laid aſide, is not intenfor ſome particular perſons, but generally for the common good of the whole body of the church of God, as any ſhall ſtand in neede, and for any pious uſe.

15. Wee ought not to be leſſe provident in this heavenly trade of almes-giving, then worldly & carnall men are in their ordinary courſes of trading: but they for the moſt part are carefull to provide aforehand ſomething to ly by them in ſtore, that they may lay it out commodiouſly when good opportunity ſhall be offered. Therefore ought wee alſo in a caſe farre more neceſſary, and profitable to lay aſide ſome thing aforehand, that we may be both ready and able to contribute to the diſtreſſes & neceſſities of Gods poore people, when we ſhall meet with or finde out a ſeaſonable and good occaſion. Pro. 24. 27.

16. And laſtly, Many little will make a mickle (as the old ſaying is) many ſmall portions, this way laid aſide and collected will amount to a great Summe. As for inſtance, ſuppoſe 120 men lay aſide but two pence a piece weekely each one ſeverally, in a yeere the totall will be in computation fifty two pounds, the which this way may be almoſt inſenſibly gathered together to be imployed to charitable and pious uſes. Or let us ſuppoſe a hundred wealthy perſons ſhould lay aſide twelve pence a piece weekely (as eaſily they might) in one yeere the totall ſumme will be 260 pounds, or let us imagine a thouſand citizens ſhould lay aſide but a groat a piece weekely, in one yeere it will amount to the ſumme of 866 l 13 s 4 d, what will great ſummes laid out, 12 d, 2 s, ten groats, a crowne weekely come to, which wealthy men may do,

it

it would amount to thousands in a yeere, by which many good workes might easily be performed with joy and rejoycing.

The Apostle prescribes no certainty what must be laid aside, but *let every man doe (saith he) as God hath prospered him.* All must lay aside, the rich more, the poore lesse, every one somewhat except such as are extreamely poore & needy and sunke down to the very lowest degree of misery.

Ob. *Let no man object, that this is but a superfluous duty in these dayes, and in this kingdome, wherein the needy and distressed are cared for by statute lawes and politicke government.*

Ans. First of all I answere, as in part, I have said before, that the law takes order for such onely as are ready to perish, and extreamely miserable. Secondly, it is one thing for the law to impose, and another thing to have

the ſame duly executed. Doe not many live miſerably for all the law? Thirdly, it is moſt evident that the generall relieving of the poore in every pariſh, according to the intention and inſtitution of the law is an act of Charitie: but becauſe moſt men are rated & neceſſitated to contribute according to their abilities, oftentimes againſt their wils it is no charitie in them. For very few doe give this way to the poore freely and cheerefully: Give indeed they doe, but moſt men in this caſe unlooſe their purſe ſtrings, as ſchoole boyes doe their points to bee whipt, judge you how willingly and cheerefully. Laſtly the publicke & ordinary contributions of the pariſh are not ſufficient to ſupply the private neceſſities of all, *pauper ubique jacet*, every where almoſt may a man charitably-minded finde many occaſions and fit objects of charitie.

There

There is no rich man, I dare say, but may soone finde a poore neighbour towards whom hee may exercise his liberality for whom the law provideth not. I intend not here for the present to particularize the persons who are worthy of pitty and compassion, besides those whom the law takes no order for: we shall fully handle this point, when we come to speake concerning the object of charitie.

When to lay aside.

IF inquiry bee made by any which might be the most seasonable time to lay aside for good uses, our answere is made by the Apostle, it must be *on the first day of the weeke*, no time is comparable to that on the * Lords day. Now albeit the Apostle onely prescribes and commands this day to be observed before any other and addes no reasons to prove the seasonable-

1 Cor. 16. 2.

* Rev. 1. 10.

neſſe & conveniency thereof, yet to give ſatisfaction, to all curious Queriſts that will have reaſon to ſupport their faith, they may take notice of theſe. Wee may very fitly practice this dutie on the firſt day of the weeke. The Apoſtle injoyned it then for the preſent neceſſity of the Church, and it is good counſell ſtill, though not now to be urged as a neceſſary duty, but onely as a good meanes, preparing to the duty.

1. Becauſe it is *a ſpeciall day appointed* and ſeparated by God himſelfe for good workes, heavenly duties, and religious ſervices. Though pious actions be at all times commendable and acceptable, yet on the *Lords day* they are accounted moſt ſeaſonable. *Aptum eſt tempus ad benignitatem, prompto et alacri animo exercendam*, ſaith Saint *Chryſoſtome*. *In Hom. 40 1 Cor.*

2. It is *a day of fellowſhip* and of

of the publike meeting of Christs choſen flocke, and redeemed inheritance, of which, number wee evidence and demonſtrate our ſelves to be, when we conſider on the wants, and prepare to contribute to the neceſſities and diſtreſſes of our feeble, impotent and helpleſſe fellow-members.

3. It is *a day of treaſuring up for our ſoules*, of hoarding up grace and ſpirituall ſubſtance for the life to come, wherefore as thou deſireſt to lay up in ſtore a good foundation for thy ſelfe againſt the time to come, that thou mighteſt lay hold on eternall life, remember the Apoſtles advice to lay by thee in ſtore upon the Lords day ſome portion of thy earthly treaſure for the poore and pious uſes. God hath allowed thee ſixe dayes to labour and provide for the body, but the day called by Saint *John. Rev.* 1.10. the *Lords day*, is the ſoules faire-day, or market

1 Tim. 6. 19. Mat. 9. 20. Luk. 12. 33.

day, wherein thou must buy *tryed gold, white raiment, and precious eye-salve. Rev.* 3.18. & other such spiritual necessaries, therfore omit not this duty of *weekely* laying aside on Gods holy day for the poore and pious uses, this is an easie and an excellent way to thrive in heavenly substance, and to enrich thy selfe everlastingly, for concerning charity a moderne of our owne delivers this divine fancy.

It is a grace, or art
to get a living.
By selling land, and to
grow rich by giving.

4. It is *a day of meditation* on Christ and on his benefits, now this act of laying aside doth evidently shew and testifie, that we are not ungratefully oblivious of our Saviours deerest favours, mercies and tender compassions, when we remember, and make ready to relieve the miseries and commiserate

commiserate the wants and extremities of his distressed poore members.

5. It is *a day of representation* of our happy meeting in the kingdome of heaven, when all wants and penury shalbe quite taken away: and hereby we are put in minde to be ready mutually to communicate each to other, and to supply one anothers wantes while wee are sojourners here on earth.

6. It is the day of *Christs resurrection*, which ought to mind us of our resurrection at the day of judgement, when our charity shalbe highly honoured & most infinitely rewarded. *Mat.* 25.

7. It is a *day of Sequestration*, wherein we are to consider what things God hath pepared and set a part for his people, (*viz*) a day, a place, holy lawes, and ordinances, yea, and Christ for us, and our selves for his service, if we be the elect of God, and

Eze. 20. 12. & 37. 27. 28. Psa. 147. 19. Lev. 20. 24. 25. Heb. 7. 26.

therefore we ought to be moved to put somewhat a part for charitable uses on this day, to witnesse our sound sequestration in heart from the love of the world.

8. It is a day *which requires a comfortable preparation into the house of God*, and how can wee better prepare our selves then by mercy to go to the God of mercy and compassion, for the Lord makes a faithfull promise that hee will bee mercifull to those that shew mercy, *Psal.* 18.25. and will heare their prayers, *Esai.* 58.9.

How to lay aside.

NOw to lay aside wisely, gratiously, and religiously, observe these rules.

1. In resolving thus charitably to lay aside, doe not purpose or determin any certain summe, but doe as *Paul* directs and instructs thee, according as God hath prospered thee, sometimes

1 Cor 16.2 Luk. 21.4.

more

more, sometimes lesse, *as a man shall purpose in his heart.* 2 Cor. 9. 7.

2. Having once begunne so good a worke, never after desist or give over, he that putteth his hand to Gods plough, and looketh backe, is not fit for the Kingdome of God. Remember also the Apostles good caution, be not weary in well-doing, for in due season wee shall reape if we faint not. Gal. 6. 9.

3. Be sure to practise this dutie with a fervent and pertinent praier, in which observe 5. things.

1. Begge of God acceptance of this thy bounden dutie.

2. Pray for strength of faith in his promise, to wit, that the mercifull shall never lacke, *Prov.* 28. 27.

3. Desire God to increase, and to inlarge thy bowels of pitie and compassion towards thy poore brethren.

4. Intreat the Lord to afford unto thee temporall meanes, whereby

whereby thou maist bee able to communicate liberally.

5. And lastly, desire thy God to give thee a will to continue on still, and constantly to persevere in so charitable a work unto thy lives end.

6. And lastly having once laid it aside, take heed thou commit not herein sacrilege, for that which thou hast once thus religiously separated for charitable workes, thou maist not imploy to thy private uses. Rob not *Peter* (as the proverbe goes) to pay *Paul*, but remember to give every one his owne, that which is the poores, give unto the poore, that which is *Cesars*, give unto *Cesar*, and unto God the things that are Gods. To conclude this point, then let mee earnestly desire and intreat every one, whether rich or poore, professing the Name of Christ, to be pleased according to their power and abilitie to follow the Apo-

stles

ſties rule, to trie themſelves, and to traine up their hearts in this moſt admirable and much honoured dutie of Almeſ-giving: Taſt, I pray, and ſee how good the Lord is, how the holy Ghoſt will bleſſe you in his preſcribed way, how your ſoules ſhall thrive in the practiſe of charitie, and be forwardly bent unto mercie, pious workes, and liberalitie.

I hope well of the well-diſpoſed, and cannot doubt of the forwardneſſe of thoſe whom grace maketh readily prepared to every good worke; yet there will never want too many worldly-minded, who will not onely ſtumble at the blocks laid in their way by others, but willingly caſt rubs of themſelves in their owne way likewiſe to binder their entring into the way of well doing, and to keepe others backe with them in their perverſe and crooked paths from

works

works of charitie, whose objections I might here set downe, and make answers thereto; but I hope that which is delivered may sufficiently sway with any moderate and sober spirit, and give full satisfaction to an humble heart, which *receives with meekenesse the ingrafted Word of God*, and is not obstinately and refractoriously carried away with the prodigious pride of selfe-conceitednesse, or with the foolish vanitie of selfe-love, the pestilent plagues of brutish and rebellious spirits, and the most deadly enemies of that most rare and excellent grace of selfe-denial, which effectually humbleth and subjecteth the heart unto all sincere obedience, and to the speedy performance of all holy services. The reasons before premised, I say may easily perswade any, that are piously and charitably disposed afore hand to doe good.

CHAP. XII.

Chap. XII.

Of what we must give.

ALL actions (as you have heard) must be well circumstanciated, clothed with all requisite adjuncts and properties, or else they can never bee either morally or religiously good. Therefore we must looke unto the matter of our bountie and liberalitie, that it bee our owne goods lawfully gotten, not unjustly extorted from any by usurious and wrongfull dealings. As we would be accounted mercifull, so should we be found just; and the Prophet tels us, that the Lord first requires us to doe justly, then next to shew mercie. Mich.6.8. *Job* warned the poore with the Job.31.20.

fleece

fleece of his owne flocke, so when wee give to good uses, it must be *de proprio*, deale *Panem tuum*, saith *Isaiah* thy bread to the hungry, *de propria facultate* saith *Ambrose*, *& justis laboribus*. Now that it may be called properly our owne, wherein wee have a true right and interest, which we may dispose of as wee please, which wee doe enjoy by lawfull meanes, by inheritance, just purchase, free gift, honest labour, or have gotten by an ordinarie and conscionable course of trading.

If then the wealth which wee have formerly horded up and and now enjoy were stollen, or unjustly gotten any way, as by violence, craft, fraud, deceit, by cunning, over-reaching, lying, forswearing, oppression, bribery, extortion, forged cavillation, by unequall ballance, false weights, deceitfull measures; If wee have enriched our selves by

Exod. 22.
Prov. 6. 31.
2 King. 8. 3. 6.
1 Thes. 4. 6
Deut. 22. 3.
Luk. 19.

draining

detaining and with-holding that which wee have found and others loſt, or what was committed to our truſt, cuſtody, and improvement in the behalfe of others, or what wee have borrowed with a reſolution not to repay it, or what wee have gotten by overvaluing our owne, and undervaluing our neighbors goods, by gayning advantagiouſly through the ſimplicitie and ignorance of unſuſpicious and plaine-dealing Chriſtians, by prevarication and meere trickes of Law, by * uſurie and unchriſtian exaction from the poore, or by any other ſinfull and evill way, ſuch unrighteous treaſures and ill gotten goods may not be the matter of our charitie and beneficence, but they muſt bee reſtored againe to the true owners as the quoted Scriptures do require and command. *Goods ill gotten* (ſaith a learned man) *are for reſtitution, not for diſtribution.*

Levit. 6. 2. 5.
2 King. 6. 5.
1 Sam. 12. 3.
Mich. 6. 10. 11.
Pſal. 37. 1.
Gen. 43. 12
Ezech. 33. 15. & 18. 12
Lev. 25. 14. 17. 27.
2 Sam. 12. 6.
1 King. 20. 34.
Nehem. 5. 7. 11. 12.
Deut. 23. 18.

on. Good uses cannot justifie things unjustly gotten, neither can the intention of a good end take away the pravitie of an evill action: the defect of one circumstance may marre a good worke, but there must be a concurrence of all to make it vertuous and good. * *Plinie* that lowde trumpeter of Trajans prayses, though a heathen man, yet could tell his Emperour, that *the poore were not to bee fed like wilde beasts with blood, spoile, and rapine, and that, which was to be given to them, ought not to be taken away from any others.* *Selymus* the grand-signeour, that unnaturall murtherer, and bloody butcher of his owne father, may be a witnesse to induce and strengthen this truth, for when he was sollicited and perswaded to bestow some of that in charitable works, which was unjustly gotten from others, hee made answere, that ill gotten goods were

* *Nolite velle facere eleemosynas de fœnore & usuris & injuste acquisitis. Austin.*

* *Liberalis dat de suo nec pauperes, ut fera catulos, cœde & sanguine nutrit. Plin. Panegyr: ad Trajanum.*

were to bee restored and not to be imployed and laid out upon holy and pious uses. Hence was it that *Zacheus* resolved to make restitution of that which he had by false accusation taken away from any man, that so hee might bee sure to give of that which was his owne unto the poore. Luk. 19. 8

What we give must bee that which God blesseth and prospereth, now tis not God but the Divell that doth further men in their wicked wayes of getting, and in their unconscionable and unjustifiable courses: What wee lend unto the Lord must bee by us lawfully gotten, by honest wayes and meanes, I may not make one glad with my bountifulnesse and liberalitie, and another to grieve through my extreme oppression, secret cozenage, and more unobserved theevery. *Non est putanda eleemosyna, si pauperibus dispensatur, quod* 1 Cor. 16. 2

quod ex illicitis rebus acquiritur. Our almes must not onely bee a worke of mercy, but of righteousnesse, as may bee concluded from the native signification of the word in the originall tongue according to which it is called *righteousnesse*. Therefore all depopulating inclosers, and hard-hearted Land-lords, that pull downe houses and set up hedges, unpeople townes, and create beggers, that increase their revenues, or support their pompous state, by racking of rents, intolerable fines, horrible oppressions, unreasonable forfeitures and exactions, are never to bee reputed truly charitable and bountifull men: well may they make a faire shew, feast their Tennants once a yeere, flatter themselves, and delude others with their vaine-glorious hospitalitie, which they maintaine with their poore neighbours labours, much rapine and cruelties

but

but in the ſight of God all their outward expreſſions and bountie and liberalitie will prove but abominable Sacrifices. Secondly, all ſymoniſts and ſacrilegious perſons who either ſell Spirituall livings, rob God of his Dues, and the Church of their Tithes, or live onely upon impropriate Parſonages, the truly intended maintenance of the Miniſters at the firſt, are to bee accounted mercileſſe and uncharitable men, for they can never by their ſeeming hoſpitalitie, or frequent Almes-deedes reconcile themſelves to the offended *Jehovah*, and wipe away their ſpirituall blood guiltineſſe before the Lord. Thirdly, all ſuch who by wilfull ignorance, ſtupid careleſſeneſſe, ſuffer their rotten and unhappie flocke to feede in impure and hurtfull paſtures, to walke in their owne wayes and crooked courſes while they themſelves in the meane time, ſpend

Ezech. 33. 6. Act. 20. 26.

but spend their lives & livings in pride, idlenesse, pleasures, good-fellowship, &c. are to be reputed most cruell, mercilesse, and bloody butchers of mens soules: well may they stop the foolish peoples mouthes with a few courteous complements, and a faire outward shew, but they shall never beare away the name of right, liberall, and charitable men: for is it not a poore peece of love and charitie to feed mens carcasses with a little earthly and vanishing nutriment, and to starve their poore soules which are spirituall and immortall substances. Thus as evill gotten goods are no good matter for workes of Charitie, so are they as ill a foundation for works of Pietie; there is no possibilitie of acceptation for them, either in the one, or in the other, for the Lord *hateth robbery for burnt sacrifice*, the hire of a whore and the price of a dogge are an abo-

Esai. 61. 8.

mination

mination unto him: and he that sacrificeth a thing wrongfully gotten, his offering is odious, and the gift of unjust men are not accepted. Eccl. 34. 18.

CHAP. XIII.

Of the manner of giving Almes.

YOu have heard before that give wee must, and of that onely which is our owne, we must not rob *Peter* to cloath *Paul*; our next inquisition shall bee into the right manner of giving, and of distributing to the poore: In all our Almes-deeds, and liberall contributions wee must observe these rules: Wee must give,

1. *Compassionately*, with bowels of mercie and out of a fellow-

fellow-feeling Sympathie and
Luk.10.33. senſibleneſſe of others miſeries:
Thus was the good Samaritane
affected towards the unhappie
traveller that fell among theev's:
Job.30.25. when he ſaw him *hee had com-*
paſſion on him: Holy *Job* was
likewiſe of the ſame tender and
melting diſpoſition, & Heavenly
conſtitution, hee was grieved for
the poore, and wept for thoſe
that were in trouble; We muſt
Eſai.58.10. have open bowels as well as
open hands, and wee muſt draw
out our ſoules (as the Prophet
ſpeaketh) as well as our purſes to
the hungrie and afflicted ſoule.

2. *Heartily*, according to the
2 Cor.9.7. Rom.12.8. prævious purpoſe and reſolution
of our ſoules, in ſinceritie and
ſimplicitie of heart, not in hypo-
criſie, or vaine glory, thereby to
merit or purchaſe Heaven (as
ſome Papiſts doe) not in deceit
and policie to engage others to
us, and to enrich our ſelves, as
ſome worldlings doe; for (ſaith

Saint

Saint Jerome) *This would not be a free giving, but rather a hunting, hawking and * fishing to catch with net, hooke, and line:* We must not give to the poore with condition or expectation of their worke and industrie backe againe; this were hard dealing indeed to bestow something on their bellies, and to wring it out againe at their browes, to feede the poore Christians as Carriers doe their horses, who give them a free allowance of Provender, onely to make them the more able and strong to labour, and fitter for their owne uses.

Ad Nepotianum.

* *Viscatis & hamatis muneribus non sua promunt, sed aliena corripiunt, Plin. ep. l. b. 9.*

3. *Considerately:* Here I mean not so much a worldly consideration of our owne estates, families, dependants, &c. These carnall thoughts and conceits must in comparison bee laid aside, but a Christian consideration, and laying to heart our neighbours wants and miseries: we must not disregard or passe lightly over

Psal. 41. 1.

the neceſſities of our brethren, but prie into their conditions, and watch over them with much eye-fulnes and thought-fulneſſe knowing it to bee a moſt barbarous and inhumane part for any that beares the face of a man, or title of a Chriſtian, to ſuffer Chriſts members to periſh and pine away through curſed neglect and careleſſe inconſiderateneſſe.

4. *Humbly*, not with a loftie looke, imperious, and ſupercilious countenance, but with a lowly ſpirit, and humble deportment; when I look upon a memberleſſe Cripple, or blinde *Bartimeus*, or ulcerous *Lazarus*, I muſt not undervalue him, but eſteeme him as my brother, and conſider thus with my ſelfe; he is but a begger of mee, as I am a begger of God, the Lord hath made him poore, and a fit object for my mercie, and the ſame God hath made me rich, and a fit inſtrument

ſtrument to ſuccour his miſerie. Now if I ſhould diſdainfully and proudly ſtop my eares, and ſhut my eyes againſt this my brother in his calamitie, well and juſtly might I expect a ſudden deprivation of my temporall poſſeſſions, and ſo I might worthily become as indigent and helpeleſſe, as the pooreſt ſoule that wandereth in the ſtreets.

5. *Willingly*, (according to the Apoſtles exhortation) *charge the rich, that they bee willing to communicate*: wee muſt give without grudging or diſcontentment, without any ſecret griefe or reluctation, for God accepteth and reſpecteth a willing minde, and hee nothing valueth that almes which is violently ſqueazed and pumpt out of us by neceſſitie, or the power of authoritie, or with much adoe wrung from us, by much clamorouſneſſe and importunitie.

1 Tim. 6. 17 18.
2 Cor. 8. 12. & 9. 7.
Deut. 15. 10.

Tit. 3. 1. *Benignitas properat. Beneficia non ſunt procraſtinanda, ſed tempeſtivè danda, ut magis prodeſſe poſſint Theoph. Geli. Eth. lib. 4. cap. 1. pag. 146.*

* *Quidam beneficiis ſuis ex difficultate captant commendationem gratioreſq; accipientibus honores arbitrantur, ſi prior illos deſperatio & tædium ſimiliſque repulſæ mota in not. in*

6. *Readily*, put them in mind (ſaith Saint *Paul* to *Titus*) to be ready to every good worke. Delayes and procraſtinations in theſe caſes are ever odious, and very dangerous. *Say not* (ſaith *Salomon*) *unto thy neighbour goe, and come againe, and to morrow I will give*, when thou haſt it by thee: *Quod ſic defertur, pene auferetur*, ſuch a putting off and deferring of doing good from time to time, either quite weares out, or elſe marres the goodneſſe of the action: for being ſo late performed, it diſgraceth thy benevolence, and almoſt fruſtrates the poore of their hopes and expectations. *Qui ſic moratur*, (ſaith a learned man) *proximus eſt neganti*: There is no great difference betweene a cauſeleſſe delay, and a flat deniall, between a tedious lingring, and a preſent repulſe. There were ſome * Romane nobles (as *Plinie* reports) who hunted after an undeſerved com-

commendation by the difficultie of their good turnes and falsely imagined that the honours would bee the more welcome to the receivers, if the Supplicants through frequent delayes and tediousnesse were driven unto despaire of obtaining them. This was but the practise of some Heathens: Christians must learn a better lesson, and know, that celeritie in giving, graceth greatly the good action. *Qui cito dat, bis dat*, a speedy giver, is a double benefactor. As God communicates to us, so should we to others; hee prevents us with his blessings of goodnesse, so should we like the inhabitants of *Tema* prevent the thirstie with water, and the hungrie with bread: or as *Machir Barzillai* and others made speedie provision for *David* and his followers when they knew them in distresse: so should wee be quicke and nimble upon all good occasions to releeve the

quandam & pudorem veriisset. Plin pan. ad Trajanum.

Psal. 21. 3.

Esai. 21. 14. 2 Sam. 17. 28. 29.

poore saints and servants of God in their afflictions and perplexities, for a * benefit or good turne the swifter it comes, the sweeter it tastes: consider how any light motion or small entreatie can move too many to waste their time and moneyes in Innes, Tavernes, Alehouses, and such Seminaries of Satan, and nurceries of uncleannesse, in gaming, bowling, carding, dicing, tabling, and such other fugitive pastimes, you shall see them ready enough to follow such forbidden courses, and to * rush very hastily upon such intolerably abused recreations; Oh why then should not we be as propense and ready to releeve the poore, serve God, and save our owne soules. Remember that one sentence of *Salomon* to facilitate thy liberalitie: *Deferring and putting off maketh the heart sicke, but the desire accomplished is sweete to the soule.*

* ὠκεῖαι γὰρ χάριτος γλυκερώτεραι.

* *Gens humana ruit per vetitum nefas. Horac.*

Prov. 13. 12 19.

7. *Chearefully:* Let him that sheweth

ſheweth mercie, doe it with chearefullneſſe and alacritie, for God loveth a chearefull giver. Rom.12.8. 2 Cor.9.7.

8. *Lovingly*, and this wee muſt expreſſe, firſt, by a meeke and lowely countenance, which will ſweeten the gift, and make way for its better acceptation, whereas a ſterne and ſowre look is an evidence of a covetous and hardned heart, and as a ſcarcrow to drive away the poore out of a mans preſence. Even as the nurſes ſowre face demonſtrates that ſhee is pained in giving the childe ſucke of her breſts; ſo an auſtere and frowning face, ſufficiently argueth that the heart is pained and grieved in giving to the poore: Wherefore in our actuall diſtributions let us labor to keepe a cleare and chearefull countenance, undarkned with any clouds of ſadneſſe, and diſcontentment, that ſo the poore man may ſee goodneſſe and courteſie looke out at our eyes,

and thereby bee encouraged to begge and expect ſome comfort from us. Thus *Peter* and *John* looked upon the creeple that lay at the gate of the Temple, which was called Beautifull, *Act.*3.4.5. Secondly, we muſt teſtifie and make it knowne that wee give lovingly by our milde and gentle ſpeeches: This was *Boaz* his carriage towards *Ruth*, he ſpake to her very friendly and courteouſly, called her my daughter, bleſſed her in the Name of God, and bountifully entertained her with good cheare, and good language too. Our almes and actuall bountie is called in the originall εὐλογία, as if it ſhould bee given ever with good words, a benediction or a bleſſing, as the word is ſometimes tranſlated, for indeed *good words*, very well become *good workes*, and are as powerfull to winne the affections, to merit and oblige the receivers, as the gifts

Ruth.2.

2 Cor.9.5.

gifts themſelves: wherefore let us remember to returne, if not ever a charitable almes, yet *a* * *friendly anſwer*: harſh and churliſh ſpeeches taſte like wormewood to a hungrie ſoule, and a few bad words may imbitter and diſweeten many good actions. *Ecclus. 4. 8.

9. *Liberally and bountifully*, almes-giving is compared ſometimes to ſcattering, and ſometimes to ſowing, to denote unto us, that we muſt (as the precept binds us) open our hands wide to the poore and needy in the land: we muſt not give pinchingly and ſparingly, as if it were a loſing, not a lending to the Lord, but with a liberall heart and as bountifull a hand. *Cornelius* gave not onely Almes, but much Almes: The poore widdow all that ſhee had, *Zacheus* halfe his goods, *Barnabas* ſold all his poſſeſſions, and the *Macedonians* are highly commended for their

Prov. 11. 24. 2 Cor. 9. 6. Deut. 15. 17

Prov. 21. 26 Act. 10. 2.

Luk. 21. 4.

2 Cor. 8.

great bountie and large contributions.

Gal 6.10. 10. *Seasonably*, while wee have so many motives to mercifulnesse, such meanes, materials, objects and occasions of charitie we must be ready to shew mercie: if we accept not of the good of opportunitie, wee may loose the opportunitie of good: who knows whether he or the poore, shall live till to morrow, whether his wealth shall continue, and his mountain abide unmoveable. If God in his displeasure blow upon a mans substance, it vanishes away in a moment, this hee hath done heretofore, and is able and readie still to doe so againe, if thou shut up thy bowels of compassions from the poore, and hoardest up his blessings only for thy priuate profit, which hee hath lent thee to dispose of for the supply and prevention of publike miseries and Luk. 10. 33. necessities. The Samaritane did reach

reach forth his helping hand to the wounded man, as ſoone as he ſaw him, he tooke the opportunitie to ſuccour him in his extremitie; ſo ſhould we without any demurres preſently releeve our poore neighbours, when they ſtand in need of our bountie and liberalitie.

11. *Impartially*, we muſt do good unto all, friends or foes, neighbours, or aliens, gratefull, or ungratefull, to theſe we muſt ſhew mercie in caſe of true neceſſitie, but above and before all, unto the houſhold of faith, the flocke of Chriſt, the redeemed and peculiar nation, thoſe onely happy ones of the earth: wee are eaſily perſwaded, to relieve thoſe whom wee love, but to love, to doe good unto, * to ſpeake well of our enemies that hate us, this is hard and grievous to fleſh and blood: but if we would bee holden the Children of the moſt Higheſt wee muſt

Matth. 5. 45. Luk. 6. 35. 36.

* εὐλογία ſignificat & benedicere & benefacere: See Pet. Mart. in Rom. 12. 14. & εὐλογία eſt beneficentia. 2 Cor. 9. 6.

must be mercifull as he is mercifull, wee must love our enemies and relieve them too, *Prov.* 25. 21. *Rom.* 12. 20.

12. *Religiously*, this is a rule and condition which is least observed, or taken notice of, but of all most requisite, necessary, and gracefull to our Almes-deeds. This religious manner of giving, consisteth in these five things. First, to give with respect to Gods commandement, as doing him service, and testifying obedience unto his Will: this is a great fault among many, who either give not all though God doth enjoyne them, or else give not because hee bids them, but because the poore beg of them. Secondly, to give with relation unto Gods great mercie towards us, and hereby to testifie our thankefulnesse unto him, as *Zacheus* did. Thirdly, in our contributions to have respect unto the maintenance and advancement

Luk. 19.

of

of Christian religion, which teacheth us that wee must visite the fatherlesse, and widdowes in their affliction. Fourthly, to aime at Gods glory in these and all our other actions, we must do good workes that others may see the light of them, and so glorifie our Father which is in Heaven. Fifthly, to deliver our almes with a Christian admonition and exhortation unto pietie, new obedience, equitie, sobrietie, &c. to encourage those whom we finde already well-disposed, to seeke their reformation who are refractorie and perverse in their courses: Thus shall wee bee double-Charitable, spiritually to their soules, and corporally to their bodies. There bee many graceless wretches, who like beasts care onely for their bellies (as if they had but sensitive soules onely) and cannot endure that we should do them so much good as to instruct and chatechize

Jam. 1.27.

Matth. 5. 16.

chize them. These wee must most pitty, because their case is most lamentable, they are in a purgatory here already, and without unfained repentance their next step will be into hell. What a happy and glorious worke would it be, if by our good words and charitable workes, we could pull one such helples soule out of his spirituall misery and thraldome, this were indeed a piece of superlatiue and transcendent charity.

Gal.6.9. Eccl.11.6. 13. And lastly, we must remember to give *constantly*, wee must not pull backe our shoulders from the yoke, nor grow wearyof well doing: in the morning we must sow our seed, and in the evening not pull backe our hand from the rising of the Sun of our life, till the naturall expiration and going downe of the same. As long as there are poore to be relieved, and goods to be communicated, so long must we still

ſtill exerciſe our bounty and liberality, for according to Chriſts prediction, the poore wee ſhall alwayes have with us, as long as the world endureth, therefore noe hope of any intermiſſion, or ceſſation from ſhewing mercy. As God is alwayes helping us, ſo ſhould wee our helpeleſſe brethren, *Job* was addicted to workes of mercy from his youth up, he never eate his morſells alone, but divided a portion to the fatherleſſe and the widdow. Among the primitive Chriſtians there was a *dayly* miniſtration to the wants and neceſſities of the poore, how then can wee hope or deſire to be ever exempted from the performance of this duty? A Chriſtian muſt reſemble the Sunne in the firmament, ever ſhine, be ever ful of the light of good workes: And as the Sun if the skie be cleare, ſeemes moſt glorious and beautifull at his ſetting, ſo ſhould Gods faithfull ſons

Mat. 26. 11.

Job. 31. 18.

Act. 6. 1.

ſonnes and ſervants be moſt reſplendent in grace and goodnes, and the workes of charity when they are old, as it were a dying and drawing apace to their long home the grave.

Chap. XIIII.

When to give.

Eccl. 3. 1. 17.

TO every thing there is a ſeaſon, and a time to every purpoſe, and for every worke under the heaven, and every thing is beautifull onely in its time, and therefore fit is it, that wee ſhould obſerve the ſignes and nature of the times, the occurrences, and accidents, misfortunes, and diſaſters of other men, that ſo we may not let ſlip any ſeaſons or opportunities of doing good: the time of

of our life, while we have a temporall being, the time of our wealth, while we have worldly abilities, is the onely and beſt time to diſcharge our duties of charitie, and to ſet our ſelves to every good worke: *the righteous man* (ſaith the Pſalmiſt) *is ever merciſull*, he never thinks it unfit or unſeaſonable to do good or ſhew mercie: but wee are more ſpecially to give at theſe obſervable times. Pſal.37.26.

1. Upon *the Lords day*, according to the Apoſtles preſcription and ordination, and that for the reaſons before alleadged. 1 Cor.16.2. Act.3.4. 6.7.

2. When accidently wee meete with *ſeaſonable occaſions* of bountifulneſſe, as *Peter* and *John* did, and the good *Samaritane*, we may not ſuffer any ſon or daughter of *Adam* to periſh through our neglect and hardheartedneſſe, if we can ſupport them, be they never ſoe unworthy of themſelves, be they of never Luk.10.33.

ver ſo unworthy of themſelves, of never ſo dogged diſpoſition, and moſt abhorred converſation, we have incitement from a reverend divine, ſo to do. *Vpon point of periſhing doe good unto the common ſtate of humanity, for in ſo doing, thou relieveſt not his notoriouſneſſe, but his nature.*

Bolt. genr. directions of walk. p. 258.

3. *When we heare where true neede is*, where *Lazarus* takes up his lodging, & now and then, wee ſhould viſite the ſicke and diſtreſſed, that we might ſo take the better notice of their wants, and by our pittifull eyes be the ſooner induced to commiſerate and relieve them. Such merciſull viſiters are ſure of a reward at the laſt day.

4. *When the needy cry* and call unto us for refreſhment, and conſolation, it is a feareſull and dangerous thing to be a deafe adder either not to heare the charmes of the word, or the pittifull clamours of the needy: *who ſo ſtoppeth*

Mat. 25. 36

peth his eares (ſaith *Solomon*) *at the cry of the poore, he alſo ſhal cry himſelfe, but ſhall not be heard.* Pro. 21. 13.

5. *When we have reaped our corne*, gathered in our harveſt, and filled our ſtore-houſes with the plenty of Gods earthly bleſſings. Lev. 19. 10. & 23. 22.

6. *When we have proſperouſly undertaken and finiſhed ſome buſineſſes* in our callings, which the Lord hath bleſſed, and made gainefull unto us, we do too often ſacrifice to our owne nets, and ſay ſecretly with our ſelves by my owne wit, and the ſtrength of mine owne arme, have I brought this and this to paſſe, my power and the might of my hand hath gotten me this wealth But we ſhould remember the Lord our God, that it is he that giveth us power to get wealth. Therefore it greatly concernes us to employ ſome part of that ſubſtance to his glory, which wee ſo freely received from his hand Deut. 24. 20. 21. Num. 31. 48. 50. Deut. 8. 18.

hand of bounty and liberality.

7. When a great and a good man is made poore by the hand of God, and ſtandes in need of ſome borrowed ayde and aſſiſtance, to raiſe him up againe, *Jobs* brethren and acquaintance did not onely bemoane his caſe and dejected condition, & comfort him with good words onely, but their compaſſion was reall as well as verball, they helped him with their hand, as well as pittied him with their hearts, *every man gave him a piece of mony and every one an earering of gold.* Job. 42. 11.

8. *Upon ſolemne dayes* of publike rejoycing and thankſgiving unto God for ſome memorable deliverance from eminent dangers, bloody perſecutions, or any other grievous calamities. The *Jewes* inſtituted the feaſt of *Purim*, as a day of gladneſſe, exultation and thankſgiving for their happy deliverance from *Hamans* conſpiracy, and on this day did

did they *ſend portions one to another and gave gifts to the poore.* And we of this kingdome have as great reaſon to celebrate and obſerve for ever the fifth of November after the ſame manner in remembrance of that miraculous deliverance of our king and ſtate, from that diabolicall, infernall, hell-bred (I cannot give it names bad enough) machivilian popiſh gun-powder treaſon. Eſther. 9. 19. 22.

9. Upon *dayes of faſting*, and humiliation either private or publike: our Saviour Chriſt doth joyne faſting and prayer and almes together in precept, ſo muſt we joyne them together like *Cornelius* in practice. *Accipiat eſuriens Chriſtus, quod jejunans minus accipit Chriſtianus.* we muſt at the leaſt give ſo much unto the poore as we do ſpare, and otherwiſe would have ſpent in our owne diet: that is but a covetous and a miſerable faſt, when men pinch their bellies and Mat. 6. Act. 10. 20. *Auſtin de temp. ſer.* 154.

and reserve for themselves, what they have saved that day, this is the way to grow rich in the world, not towards God: Therefore if any at any time afflict their bodies with fasting, and never refresh the poore Christians with their almes and liberality, their pretended devotion is worth nothing.

10. When wee receive the holy Sacraments and are invited to the Supper of the Lord, to strengthen and refresh our soules with that pretious food, the body and blood of Christ, (me thinks) we should labour then to shew our selves mercifull to others, when we hope to finde God mercifull unto our selves at this time to give, was the; practice in the Apostles dayes, in the dayes of the ancient Fathers. It is the use in all reformed churches, at this day, and with many congregations in our Church.

12. When

12, When the Miniſters of God upon good occaſions & opportunities, exhort their hearers to ſome charitable good workes. As it is a paſtors duty to charge the rich to be merciſull and ready to diſtribute: ſoe it is the peoples part to practice as readily what they heare, and like the *Macedonians* and *Corinthians* to obey their teachers, and to ſubmit uneo their exhortations.

Gal.2.10. 1 Tim.6. 17.18. Tit.3.8 14. 2Cor.8 &9. Heb.13.17.

13. *In times of dearth and ſcarcitie*: This was the practice of the primitive Chriſtians, when *Agabus* had once foretold them of a great dearth that ſhould be throughout all the world, preſently the diſciples of of *Antioch*, every man according to his abilitie determined to ſend reliefe unto the brethren that dwelt in Judea, which alſo they did and ſent it to the Elders by the hands of *Paul* and *Barnabas*. Our Engliſh martyr Mr *Roger*

Act.11.28.

Rogers pinched his owne belly that he might minister some refreshment unto those that were in extreame poverty, holy *Bradford* sold his chaines, rings and Jewels in time of scarcitie to relieue the needy and distressed Christians. It were to be wished, that all great ones who are eminent in wealth or authority, would tread in these mens steps, and reach forth their helping hands to support the poore, and needy in all times of dearth and scarcitie. Let them take good *Nehemiah* for a patterne, hee tooke the calamities and grievances of his brethren so to heart that he rebuked the nobles and rulers for their sakes, reproved them of usury, and exaction and hard dealing towards their brethren, and he remitted, and abated much of his owne allowance, that he might be the more liberall and bountifull to the poore people lately

Nehe. 5. 7.

returne.

returned out of captivity. Some men take the advantage of such disasterous times, they then make their best market by receiving of pawnes, buying livings and lands at a low rate, by horrible exactions, and cruell dealings, these play the canniballs, indeed, they lay more weight to their already intolerable burthen of woe and misery, they afflict the afflicted, and instead of lifting them out of the ditch, they goe about to cut their throates, and to rid them quickly out of their paine and misery. Lastly, wee should be ready to give to the poore (*when our rates come to be paid*) without grudging, suit of law, or any manner of reluctation: as good not give at all as unwillingly and churlishly, when a pittance to the poore is perforce wrung out of thy glewy fingers, tis a compulsory payment, not an act of mercy or charitable contribution.

Chap. XV.

How much to give.

ALbeit Humane lawes and constitutions doe ordain & command, that publike rates bee made in all parishes for the maintainance of the poore, and so hereby many are necessitated and inforced according to their knowne abilities to contribute something, who otherwise through their hard-heartednesse would doe just nothing at all; And although God likewise in works of pietie, rated his people Israel, to bee liberall in some cases, as (*viz.*) for the attonement of mens soules, for the maintainance of divine worship of the

Exod. 30. 12. 15. 16. Numb. 18. 18. & 15. & 18.

Levites

Levites and Priests, who served at the Altar, yet never was there such compulsive rules set downe by God to be observed in works of Charity, either under the Law, or under the Gospell.

Tis to hard a matter, and beyond the power and wisdome of any one man to proportionate other mens almes, to determine of the quantitie and measure of their bounty and to prescribe any certaine rules in this case: for herein the Scripture is silent, and doth not particularize any. Circumstances may so vary and alter, that one rule, will not hold for all; most mens estates are very different, so are the objects of Charity: As all are not alike rich, so neither are all alike poore; And againe all Charitable actions and good workes are not of like necessity; Therefore wee will not presume to tye or oblige mens consciences to strict Canons in matters so dif-

ferent, and undetermined. It will not be amisse nevertheleſſe, to commend unto your conſiderations, ſuch generall directions as theſe.

1. We ought to give as wee are able (according to the precept of our Saviour CHRIST) *Give* (ſaith he) *of that which you have*, that is, (according to the Marginall tranſlation) *as you are able*. This was the practiſe of the primitive Diſciples, they reſolved and determined to relieve the poore Saints after their power and abilities. Some have parted with much as *Cornelius*, ſome have given halfe of their eſtates as *Zacheus* did, and one Sr *Thomas Offley* who gave halfe of his eſtate and two hundred pounds out of the other halfe, left unto his ſonne, to be beſtowed by his executors in charitable workes: Some have ſold all, and given all as *Barnabas*, the poore Widdow and many o-

Luk. 11. 41.

Act. 11. 29.

thers

thers, and ſome in our moderne times have given a tenth, wee want not inſtances hereof, no not in theſe our preſent dayes: every one is to give, as God ſhall move him, and according as he purpoſeth in his heart. 2 Cor. 9.7.

2. We muſt give *as God hath proſpered us.* As hee goeth before us, ſo muſt we follow after; our benevolence to others muſt be according to his benediction to our ſelves, wee muſt obſerve his hand towards us, and ſo proceede in our Charity towards our neighbours: our meaſure to others muſt be as he metes unto us, of his little wee muſt give a little, of his abundance, a great deale: where much is given, much is expected and required againe: Here is no exaction at all to repay back a little pittance out of that great portion which was freely and undeſervedly collated on us by Gods bountifull hand, there cannot be a more 1 Cor. 16. 2. Act. 10. 2. Mark. 12. 41.

reasonable request, or a more easie way of retribution than this, to give according as God hath prospered us.

3. Wee must give in such a measure as our poore brethrens present necessities shall require, and wee our selves would in their cases expect from the hands of those that should bee of our owne now flourishing ranke and station: doe we must unto others, as we would others should doe unto us: as therefore we would (were we in *Lazarus* his case) begge and require some crummes of comfort from *Dives* his Table, so let us remember in our dayes of wealth and plenty to give the poore a taste of our dainties, a share of our abundance.

Matth. 7. 12.

4. Wee must (without all controversie) give so much unto hungry and naked Christians, as we are well able, and willingly content to expend profusely in Gaming

Gaming, Dicing, upon Hawkes, Horſes and Hounds, or any other poſting pleaſures, and fugitive paſtimes. Let no man call this aſſertion into queſtion, for it is a principle ſo cleare and unqueſtionable, that no man of underſtanding and maſter of his owne wits, except hee be notoriouſly ſhameleſſe, can have the face to deny it; For is it not a thing altogether very incongruous and unreaſonable, that a company of filthy Ravens, and tamed Eagles ſhould devour Gods portion, and ſtarve the poore? Or that a naſty kennell of ſtinking Curres ſhould bee preferred before the Bleſſed members of Jeſus Chriſt? I could wiſh, that theſe great Maſters of pleaſures would remember the right honorable practice of a truly Noble man, who when a friend of his comming to him, and after other complements betwixt them, de-

fired to see his Hounds, after dinner carrying him into a roome, where were many poore people relieved, telling him that these were the hounds wherewith he did hunt after the kingdome of heaven.

Dr Mayer exp. on Jam. pa. 367.

5. Wee must ever give soe much as may evidence and demonstrate, first, the power of religion, and our conscionable care to honour God with that substance which wee have received from him. 2. The invisible pittie, and melting compassion of our hearts towards the needy. 3. Our love and gratitude to God for the plentifull effusion and collation of his earthly blessings upon us. 4. Our trustinesse and fidelity in the using, managing, and imployment of those temporall talents which he lent us, to his glory and our neighbours good. 5. Our faith and stedfast relyance upon his promises, which hee hath faithfully made unto all

Pro. 3. 9.

all compaſſionate and charitably minded perſons. 6. Our contempt and deteſtation of the world and the periſhing pelfe thereof, that our hearts are not nailed and inſeparably glued to earth and earthly things. 7. Our propenſitie and willingneſſe to contribute according to our abilities, and our hope and expectation of that unvaluable reward and recompence which is prepared for, and ſhall one day crowne the heads of all thoſe that by their mercifulneſſe and brotherly kindneſſe, have *laid up a good foundation againſt the life to come, that they may hold on eternall life.* Laſtly, wee muſt be ſo liberall in giving, that thence we may ſucke ſome joy and comfort unto our ſoules, which (if we be truely bountifull) wee ſhall moſt certainely reape at Gods hand, comfort in afflictions, comfort in ſicknes, comfort in the works and ope-

2 Cor. 8. 3.

1 Tim. 6. 19. Job. 31. Pſal. 41. 1. 3. Deut. 15. 10 Pſal. 37. 26. & 41. 13.

rations of our hands, comfort in the hope of Gods blessing upon our children and posterity, comfort against enemies, comfort against death, when wee shall rest from our labours, and our good workes will follow us, lastly, unutterable comfort, and consolation against, and in the day of judgement,

Rev.14.13. Jam.2.13. Mat.25.

CHAP. XVI.

Of the ends of giving and how true hearted Nathanaels differ in their charity from rotten-hearted worldlings.

OF all the circumstance s which concurre to a good action, the end is the most prinpall and chiefly observable, this is a generall rule, *Exitus acta probat*

probat, the end tryes the busi-neſſe, either makes or marres the action which is undertaken, wherefore before wee ſet our ſelves to any good worke, wee muſt ſpecially looke to the end, that it be anſwereable in good-neſſe to all the precedent circum-ſtances. For if we faile herein, let the whole action be carryed never ſo fairely in the eyes of men, be cloathed with never ſo goodly a ſhew, and glorious outſide, yet in reſpect of acceptation with God, or true comfort to the party, it is no better then the cutting off a dogs neck. The maine ends which all truely religious Chriſtians are to ayme at, are ſuch as theſe.

1. They ſet before their eyes principally that univerſall ayme and ultimate end of all our actions and enterpriſes, Gods glory, not their owne private honour and reputation, as too too many do, who were never acquainted

Mat. 5. 16. 1 Pet. 2. 12.

ted with a pure and undefiled religion, but ever meere ſtrangers to the life of ſaving faith, and the power of true godlines.

2. They are open-handed to the poore, and bountifull ſometimes to the utmoſt of their power, or beyond their abilities, to teſtifie their ſincere and unfeined obedience unto the precepts of the Lord, whom, like bleſſed *David*, they ſet alwaies before their eyes, and to whom they have ever reſpect in all their workes. Worldly-minded men have never ſuch an ayme in any of their diſtributions, for how is it poſſible, that they ſhould give vnto the poore in teſtimony of their ſubjection and obedience unto Gods will, whoſe wholy life is nothing elſe but a perpetuall rebellion and continuall trade of ſinning againſt his ſacred Majeſtie?

Pſal. 16. 8.

3. Another ſcope, that they have in their almes-giving, is to oppoſe

oppose the malice of malignant slanderers, to put to silence the ignorance of foolish men, and by their well doing, *to make them ashamed, who falsely accuse their good conversations in Christ.* There is a conviction by good workes, as well as by good words, and there is indeed, no better argument to stoppe the mouthes of the enemies of the Gospell then this, to *non-plus* them by good works, 1 Pet. 2. 5. & 3. 16.

4. To provoke one another to love, and to good works, and by the heate and forwardnesse of their zeale to inflame others to the performance of the same actions, thus were the *Macedonians* incited and provoked by the practices of the Saints which dwelt in *Achaia*, and they likewise with the examples of the *Macedonians*, as wee must not quench the spirit in our selves, so must we, as farre as in us lieth, be provokers, and enflamers of the Heb. 10. 24. 2 Cor. 9. 2. 1 Thes. 5. 19.

the hearts of others unto goodneſſe, and not labour, as ſome do, to caſt water upon the already dying ſparkes of zeale in ſome, by queſtioning the warrantableneſſe of ſo unqueſtionable and Apoſtolicall courſes, 1 Cor. 16. 2. * *There is no truth wee know ſo happily innocent, as to maintaine it ſelfe free from calumny and miſinterpretation*: but yet that laying aſide weekely is an excellent preparative unto charity, no man can deny. And therefore if any aſſault & oppoſe this with their fleſhly reaſonings, and ſophiſticall cauillations, a man may probably conjecture, that covetouſneſſe is the cauſe of this their hot contention, and I am perſwaded their conſciences do remonſtrate and ſecretly tell them, that they are ſo liberall in their tongues, that they may ſpare their purſes.

* Sanderſon ſer.

5. To ſupply the wants, refreſh the bowels, and make glad the

the hearts of the poore, who by the experiment of their miniſtration, will glorifie God for their profeſſed ſubjection unto the Goſpell of Chriſt, and returne abundant thankſgiving unto his goodneſſe for their liberall diſtributions unto them, and unto all men. 2 Cor. 9. 12 13.

6. To exhilarate and rejoyce the hearts of ſuch faithfull and laborious Miniſters, who like S. *Paul*, with all poſſible induſtry and carefulneſſe, endeavour to lead their flockes in the paths of righteouſneſſe, and to ſtirre up their hearers unto charitie and good workes. For it cannot be, but a matter of great joy and conſolation unto all conſcionable and truly charitable Paſtors, when they ſhall ſee the bowels of the Saints refreſhed by their *Philemons*, for whom they thanke God, and cauſe others ſo to doe. But ſome are ſo farre from this pious reſolution, Heavenly Phil. 7. 2 Cor. 9. 11

venly temper, and ſanctified diſpoſition, that like wicked wretches, they will be utterly averſe from the practiſe of this Grace, upon ſet purpoſe onely to croſſe, vexe, and diſquiet their Miniſters, who are ſent for none other end than to ſave them, and to ſnatch them out of the paw of Satan, and the Hell of ſinne.

7. To teſtifie to their conſciences, and to give good ſatisfaction to their owne ſoules, that they are not cozened with copper in ſtead of pure gold, that their other graces are not counterfeite, but unfained, ſupernaturall, and the true and undoubted worke and gifts of the Holy Ghoſt. Hee that is hardly perſwaded to the exerciſe of charitie, hath juſt cauſe to feare, that he hath no ſparkes of ſaving grace, as yet reſident and inhabiting within his iron ſides; but if thou canſt once make it evident unto thy owne ſoule, that

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certainely thou beareſt in thy boſome a melting and compaſſionate heart, that thou art furniſhed, and happily crowned with that perfect and royall grace: Why then, thou maiſt without any fallacie conclude, that thy faith is unfeyned, thy heart pure, thy hope ſtrong and unmooveable, thy ſtate and condition undoubtedly a ſtate of ſalvation, for *by this we know we are tranſlated from death to life, becauſe we love the brethren.* 1 John 3. 14.

Thus you ſee the regenerate and truely religious Chriſtians have a right aime and end in all their actions and works of mercy, betwixt whom and the worldlings there is a very wide and vaſte difference, and that in many reſpects.

1. They differ *in the cauſes*, the actuall contributions of the godly are derived and proceede ever from a pure heart, good conſcience, faith unfeyned, and the

1 Tim. 1. 5.

the ſecret and inviſible operations of the ſpirit, all which the carnall and naturall man wants, and (without Gods great mercy) is never like to have.

2. They differ in *the matter*, for the one gives *de proprio* of that which is his owne, which by his owne induſtrie and Gods bleſſing he hath lawfully gotten or was by way of donation freely conferred and beſtowed upon him: the other never regards how hee comes by that he hath, whether *Jure* aut *Injuria*, by right or wrong, by hooke or crooke (as they ſay) he cares not ſo hee may ſeeme charitable in giving.

Unde habeat quæ rit Nemo ſed oportet habere.

3. They differ in the manner of giving, the one doth it with a free heart, & cheerfull ſpirit, liberally, readily, religiouſly, conſcionably & conſtantly, &c. and that in any ſtate and condition whatſoever, in his penury and mediocritie, as well as in his abun-

dance

dance and ſuperfluitie, ever to the utmoſt of his abilitie, and ſometimes beyond his power in caſe of extremitie, many times prevents the poore with his almes, communicateth to their neceſſities before he be importuned or ſolicited, yea, ſometime before his owne turne be ſerved. But on the contrary, the covetous worldling is a very hold faſt of his earthly treaſures, he ſpares more then needeth, gives onely in his plentie and abundance, ſeldome in his mediocritie, never in his povertie, diſtributes likewiſe but by ſtarts, when the fit takes him, or when hee is in ſuch a good moode (as they ſay.)

4. They differ much in *the time*, the one gives ſeaſonablely and moſt in his time of life: the other for the moſt part unſeaſonably, and moſt at his death, when hee can keepe his wealth no longer. The one helps and abates the diſeaſe at the firſt com-

Sero medicina paratur.

comming, the other ſuffers the miſeries of the poore to rankle and grow incureable, and then at his death he thinks to provide a playſter, that will cure all his ſinnes, and their maladies and ſoares.

5. There is a difference both in *the qualitie*, and *quantitie* of the gift: the one gives bountifully, that which is good, wholſome, profitable, ſalutiferous, and fit for a rich man to give, and poore Chriſtians to receive: The other gives ſparingly the baſe refuſe, and unedible reliqu's, which if not caſt upon the poor, ſhould be given unto the dogs.

6. They differ in the object, in the latitude and extent thereof; The one is a benefactor unto all enemies and friendes, to aged, creeples, the laborious poore, all ſorts of needy and diſtreſſed people, but more principally to thoſe whom hee knows to bee pious and religious. But

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the worldling giveth either hand over head, to the ſturdie rogue, as ſoone, as to the truly diſtreſſed *Lazarus*, or to ſuch as have ſome relation unto, or dependance upon him, or either have, or ſhall, ſome way or other, worke it out, and well deſerve it: Hee no more reſpects the members of Chriſt, than the limbes of Satan, and though you may finde him ſometimes liberall to his friends, yet never ſo to his enemies.

Laſtly, they differ in *the end*; The godly have ever in their eye Gods Glory, and the advancement of true religiō, as you have heard before mentioned: but the unregenerate and carnall mans ends are onely worldly, and fleſhly; ſome hunt after popular applauſe, and reputation in the world, as Hypocrites doe; ſome aime at merit, the expiation of the guilt of ſinne, meritorious acquiſition of life everlaſting, as Matth. 6.

the

the ſuper-arrogant Papiſts doe: the naturall and unrenewed man never ſets his eye upon the right end, and therefore no marvell, if he ever miſſe his marke, and give to no purpoſe.

CHAP. XVII.

How to maintaine good works.

IT is not enough to beginne to do well, we muſt perſevere, or elſe it had been better never to have begunne: ſo in the trade of Almeſ-giving, we muſt not onely learne to doe good workes; but alſo to maintaine them, as we are counſelled, or rather commanded by the Apoſtle, *Tit.* 3. 8. 14.

Now there be two principall things to be obſerved before we can be carefull to maintain good works. 1. We

1. We must labour to prevent all the *occasions and causes of want* and penurie in our selves and the diminution or overthrow of our owne estates. The causes hereof most frequently are such as these.

1. *Foolishnesse* and an incorrigible stupiditie of minde, for a man that hath no braines to dispose and order his affaires with discretion, will soone spend up his treasure, and bring quickely his Noble to nine pence (as they say) and his nine pence to nothing: *There is* (saith *Salomon*) *that is destroied for want of judgement.* Prov. 21. 20 & 13. 23.

2. *Prodigalitie*, which is an immoderate profusion and excessive spending of a mans substance in pleasures, or pastimes, or any other not necessary things without any due observation of those circumstances which are requisite to every morally liberall action. This is a devouring vice

vice and will in a moment eat up a *Dives* his faire and unlimited eſtate. And therefore tis thus truely deſcribed by the morall * Philoſopher, Prodigalitie is nothing elſe but the corruption of a mans ſubſtance, and the deſtruction of himſelfe.

* ἀσωτία ἐστὶν ἀπώλεια τῆς αὐτοῦ οὐσίας καὶ ἡ τῆς οὐσίας φθορά. *Ariſt. Eth. lib. 4.*

3. *Gluttonie and drunkenneſſe* the two unſatiable and hungrie Harpyes that in theſe intemperate times prey upon and devour the ſoules and bodies, livings, and lands of many men in this kingdome: Hee that wilfully wallowes in the ſtinking mud of of theſe ſwiniſh ſinnes, he is not onely going downe apace to the Lake of Brimſtone, but he may bee thought to bee as good as there already; if S. * *Auſtines* words will goe currant, who dares to compare drunkenneſſe to the very pit of Hell. Neither will theſe two evils onely endamage the ſoule, but alſo quickly ruinate a mans houſe and poſſeritie,

* *Ebrietas eſt quaſi inferni Puteus. de Temp. Serm. 231.*

rity, for ſaith the wiſe man, *the Drunkard and the Glutton* (they be two brethren and the naturall ſonnes of Belial) *ſhall come to poverty.*

4. *Love of ſports*, gaming, and paſtimes, theſe bee the inſenſible waſters of a mans wealth and earthly treaſures: and this is a moſt undeniable truth, *Hee that loveth pleaſures ſhall bee a poore man, Prov.* 21. 17.

5. *Idleneſſe*, which is the *ruſt and canker of the ſoule, the devils Cuſhion, pillow and chiefe repoſall, the tide-time of temptation*, (as tis deſcribed by a reverend * Divine) he, that is troubled with this ſinne, hath little hope to be rich either in Spirituall or temporall things. Beleeve it, *he that dealeth with a ſlacke hand becommeth poore, and upon the ſluggard, ſleepy, and lazie drone poverty ſhall come as one that travaileth and want as an armed*

* *Bolton. Gen. direct. pa.* 70.

Pro. 10. 4. Pro. 6. 11. & 23. 21. Pro. 19. 3 & 5. 10. & 6. 26.

man: and this will bee the top of his honour *he ſhall be cloathed with ragges.*

6. *Companying with harlots*, and frequenting the houſes of *ſtrang women*, for all haunters of ſuch filthy nurceries doe ſpend their life, blood, marrow, ſtrength health, wealth, and labours in the houſe of ſtrangers, and they ſhall be brought to a morſell of bread, as we know the Prodigall ſonne was.

Prov. 21. 5. 7. *Haſtineſſe and precipitancie* in a mans wayes and courſes: *The thoughts of the haſtie tend only to want*; Tis a good *Memorandum* of a humane Writer, *feſtina lentè*: doe nothing raſhly, and with a violent and inconſiderate ſpirit: *Quod cito fit, perit hoc cito, ſat cito, ſat bene quod fit:* That is done ſoone enough which is done well enough, things ſoone done moſt commonly are ill done: I am ſure goods ſoone gotten, are ſoone gone,

gonne, ſo ſaith *Salomon*, *He that maketh haſt to bee rich bringeth poverty in the end, and that inheritance which is ſpeedily gotten together in the beginning, ſhall not be bleſſed in the end.* Pro. 28. 22. & 20. 21.

8. *Unconſcionable purchaſes*, ſecret rapines, and unlawfull acquiſitions of a mans ſubſtance, by lying, oppreſſion, deceit, cozenage, uſury, unjuſt gaine, fraudulent undermining, or any other covetous tricks. The Apoſtle tels us, that the Lord is the auenger of all ſuch ſoxes and woulfes, who ſuck the blood of poore Chriſtians, and ſuch an eſtate certainely ſhall bee diminiſhed, and reduced unto nothing. Prov. 21. 6. & 13. 11. & 22. 16. 1 Theſ. 4. 6. Prov. 28. 8.

Wherefore let us beware of theſe forenamed vices, as ſo many cankers, caterpillars, and unviſible moathes, which will inſenſibly conſume & eate up our outward eſtates: Let us accept & embrace this premonition and

Pro.13.18. 25.& 14.11 11.

good adviſe, for *he that refuſeth inſtruction ſhall bee clothed with ſhame*, his houſe ſhall bee overthrowne, and povertie and confuſion ſhall come upon him.

2. For the maintainance of good works, wee muſt walke in ſuch a way, and take ſuch a courſe, as may enable us thereunto.

1. We muſt live in ſome calling, honeſt trade and ſetled courſe of life, wherein wee may employ our gifts and time and ſtrength for our owne and the common good: *Brethren* (ſaith the Apoſtle) *let every man wherein hee is called therein abide with God*: the precept is imperative and univerſall, none may bee exempted, but all muſt make choiſe of ſome particular calling wherein to walke; There many reaſons to move us to this dutie: one of the chiefeſt of all is, the maintainance of good Workes: *Let ours learne to maintaine*

1 Cor.7.24.

good

good Workes: (that is, according to the Marginall reading of the Text) let ours *professe honest Trades*, as if they were the best and onely meanes, to uphold good works: Life must be preserved, families maintained, the poore releeved, and this cannot be done without bread, for that is the *staffe of life*, and bread cannot be gotten (saith an excellent Divine) but in a lawfull vocation. Tell me, did you ever reade of any holy man in the Scriptures, that lived without a calling? I am sure there was never any but made conscience of this duty, which was imposed by God upon *Adam*, and all his posterity, in these words, *in the sweat of thy browes shalt thou eate bread*.

Tit. 3. 14.

Mr Saunderſons ſer. 4. ad pop. 373.

Gen. 3. 19.

2. As we must have a Calling, wherein to walke, so must wee labour, and with all diligence abide in that calling, wee must not worke perfunctorily,

Pſal.104. 23. Eccleſ.9. 10.

Eph. 4. 28.

Prov.10.4 & 14 23.& 13.4.11.

or by ſtarts (as many Taske-labourers doe) but conſtantly, and with all our might, neither may wee imploy our wits, and time, and ſtrength in what wee pleaſe, but onely in thoſe things which be good and lawfull, (ſo ſaith Saint *Paul*) *Let him that ſtole, ſteale no more, but rather let him labour, working with his hands the things which is good.* The Theefe workes with his hands, perhaps as hard as any ſomtimes, but the thing is ever evill hee goes about: Therefore that is an ungodly and wicked working, and no way tolerable; the labour which the Apoſtle requires from us, (be it either of the browes, or of the braine) muſt be ſanctified and imployd about good things, and ſuch diligence and induſtrie with Gods bleſſing maketh rich, herein is much profit, and by it ſhall a man be made fat.

3. One maine end of all our civill

civill actions, politicall imployments, or corporeall endeavours in our particular callings, must be, to give to the poore, *Eph.* 4. 28. This is to labour to maintaine good works, a thing which very few in their paines-taking, seldome, or never dreame of. Our Apostle doth not onely teach us this dutie by precept, but also by his owne example; he labored with his owne hands, that he might have whereof to minister to his owne and others necessities, *Act.* 20. 34.

4. Wee must order our Affaires with discretion, this is a practise which right well becomes a gracious, good, and mercifull man, and very much enableth him to the constant performance of Pietie, Pitie, and compassion. Psal. 112. 5.

5. We must be carefull and provident, for you must know there is a moderate and christian providence, as well as an irre- Prov. 27. 23

ligious carking, and immoderate
John 6.12. carefulneſſe; we muſt looke diligently to all our flockes and heards, and gather up all the fragments, that nothing be loſt, and this is a paſſage that pleaſeth the worldlings to the heart: for this they will do faſt enough of their owne accord without any bidding, for their owne profits ſake, or out of a greedy deſire and ambition to riſe and to grow rich in the world. But it is not ſo with the Godly, the ſerious and ſober Chriſtian, hee walkes in his calling, plies his buſineſſe, improves his time, wit, wealth, and ſtate, becauſe God ſo commands him, and principally for this end, that he might be the more liberall and able to maintaine good works.

6. Wee muſt deviſe liberall things, be as politike to finde out good workes and enterprizes, as Machiavillians are to invent miſchiefe, and contrive villanies.

As

As men commonly caſt about, how they may thrive and proſper in their ordinarie courſes, ſo ought we to plot and deviſe with our ſelves, what might bee the wiſeſt and moſt convenient way for us to maintaine good works and to thrive in this Heavenly trade of Almeſ-giving.

7. Wee muſt bee zealous of good works, as all the redeemed and peculiar people of Chriſt are. We ſhould affect ſuch holy practiſes above any temporary felicities; take a great deale of Spirituall joy and pleaſure in multiplying our Almeſ-deeds, in laying a ſtrong and unmoveable foundation againſt the life to come: wee ſhould bee moved with a pious wrath and indignation againſt our owne ſlackeneſſe, backewardneſſe, and other mens hardneſſe of heart, and alſo with an inward griefe for the ſame. Tit. 2. 14.

Laſtly, we muſt firſt ſeeke the

Kingdome of God and the righteouſneſſe thereof, firſt we muſt thirſt after ſaving knowledge, and ſpirituall underſtanding, labour to abound in the worke of the Lord, and to hoard up grace: then we ſhall not neede to feare the want of any temporall and earthly bleſſing, but all neceſſaries (according to the promiſe) for this life, ſhall be added unto, and caſt upon us. Though wee may ſometimes be driven to extremitie like *Job*, or fall into ſome ſeeming (but not reall) outward miſeries, yet we * *ſhall never want any thing that is good.* Gold ſometimes proves to bee pernicious, and no better than ranke poiſon to mens ſoules, and God in his mercy therefore takes it away from his children: fulneſſe of bread, and abundance of his bleſſings ſometimes provoke men unto Luſt, and the execution of uncleanneſſe and many filthie villanies; therefore the

Mat. 6. 33. * Pſal. 34. 9. 10.

the Lord ſometimes gives them not to his ſervants, but diets them like *Lazarus*, that they might not ſurfet, abuſe the creature, or diſhonour the Creator: However it may ſometimes goe hard (alwayes yet well enough) with ſome of Gods people in reſpect of their outward condition. I am ſure there are many faire promiſes of earthly bleſſings made in the Scriptures to thoſe that feare the Lord: Thoſe that returne to the Almightie, that love him, and keepe his Commandements, *they ſhall inherit ſubſtance* Prov. 8. 21. the Lord will fill up their treaſures, nay, *they ſhall lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks*: So then we ſee, where to beginne; firſt, wee muſt labour to bee rich towards God, ſo ſhall wee be ſure (if it ſtand with Gods Glorie, and our good) to bee rich in worldly goods, and rich alſo in good works: If we well obſerve Job. 22. 24.

theſe

theſe premiſed rules and directi-ons, we ſhall undoubtedly learne to maintaine works of mercy for neceſſarie and profitable uſes.

Chap. XVIII.

Of the various kindes of good workes, and wherein particularly they conſiſt, and heere a word or two of the works of Moralitie, and of the works of Pietie at large.

FOr the clearer inſight into the preſent point, we will reduce all vertuous actions and good workes (which in their individuals bee innumerable) unto theſe heads and *ſpecies*.

1. There are works of morality (as *viz.*) civill education, and religious training up of children

dren, humble ſubjection to the authoritie of higher powers, the fruits and paſſages of a blameleſſe life, and unreproveable converſation, profeſſion of, and diligent labouring in an honeſt trade or calling, the Magiſtrates ſeaſonable execution of juſtice, reſtitution of ill gotten goods, paying of every one his owne, ſpeaking the truth, and ſuch other actions and works of equitie, honeſtie, and veritie. If we be deficient in theſe morall duties, there will bee no hope or poſſibilitie of acceptation for any of our other good workes: If herein we faile, there can neither bee any ſhew or forme, (much leſſe any power) of pietie, nor any life in our charitie and liberalitie.

Tim. 5.10. Tit. 3.1. Rom. 13. 1.2.3. Tit. 3.14. Eph. 4.12. Phil. 2.30.

2. There are works of Pietie, which directly tend to the worſhip of God, the advancement of Religion, the furtherance of the Miniſtery of the Word,

Word, the ſalvation of mens ſoules, and the edifying of the body of Chriſt, and theſe we are in the firſt place to embrace and practice.

1. Our bleſſed Saviour tooke this courſe and obſerv'd this method in his bountifulneſſe and tender compaſſions: Firſt, hee tooke pittie upon mens ſoules, before he medled with their bodies, hee firſt taught them, then he healed them, preached unto them, then fed them with the miraculous loaves, he entred into *Zacheus* his heart, before he went into his houſe, and opened the eyes of *Bartimeus* his underſtanding, before he touched the eyes of his bodie. Secondly, he commanded his Diſciples and followers to ſeek ſpirituall things before corporall, Heavenly treaſures before earthly toyes and trifles. Thirdly, hee rebuked the fleſhly hearers of the Word, who were carefull onely of their bel-

Math. 4. 23 24. & 5. 36.

Matth. 6. 33.

lies, and charged them to hunger after the bread of life, to labour, not for the meat that perisheth, but for that meat which endureth unto everlasting life. Fourthly, the first prayer and petition he commanded his disciples to present unto his father was this, that he would be pleased *to send forth labourers into his Harvest*: so tenderly did he regard the welfare of the peoples soules. Fifthly, hee commends and highly prefers *Maries* choise for the soule, before *Marthaes* care for the body. Let us remember then to follow the example, practice, and advice of our blessed Saviour; let us bee sure to watch over our owne, and others soules, and in a second place over our and their bodies. The one is but the dutie of humanitie, the other the most excellent and noble worke of christianitie.

John 6. 26. 27.

Math. 9. 38

Luk. 10. 40. 42.

For, 1. In these our spirituall Almes-

Almes-deeds, the object of our compassion is most illustrious mans immortall soule. 2. The worke of mercy the more noble and transcendent by how much it is the more heavenly and supernaturall. 3. It ever proceeds from an illuminated understanding, and a spiritualized heart, that considers on, and is sensible of a mans spirituall misery: Many covetous earth-wormes are ready to give to the distressed bodies of the poore, but they never entertaine such a thought as to succour and refresh their languishing and hunger-starved soules. 4. The famine of the soule is a farre more fearefull plague, then the famine of the body, and therefore it is a more * noble and honourable action to feed the soule with the word, then the body with bread. *Eleemosyna cordis multo major, quàm Eleemosyna corporis*, the bounty of the heart is farre greater, then the

Amos. 8. 11. 12.

* *Melius est animam semper victurâ verbo vitæ reficere, quam ventrem morituræ carnis terreno pane satiare. Greg.*

the liberality of the hand. A Turke may refresh me with the one, but none but a good christian can or will comfort mee with the other. 5. I must let thē know that though the body be never so well cared for and looked unto, yet if the soule pine away through spirituall hunger, the body though never so well fatted, is like also to perish. * *Dives* was not in hell in his soule only, but as the whole man did sin, so the whole man was tormented and confounded. The ruin of the soule doth ever bring an unavoidable confusiō to the body: even as the fall of the towr oftentimes batters downe and defaces the body of the Church. If the soule fare well, the body is not like to doe amisse, but if that be neglected, and deprived of its food, the other cannot but perish also. 6. All truely spirituall gifts tend to the endlesse salvation of the soule, but the ministration of

Luke. 16. *we confesse tis but a parable, yet it evidently denotes unto us the universall confusion both of soule and body of every uncharitable glutton.*

of corporall and earthly things onely to the preſervation of the body: and therefore to preferre the corporall almes, which tend only to the reparation and upholding of the mud walles of the fleſh, before ſpirituall liberality, and thoſe works of mercy which concerne the eternall ſafety of the ſoule, argueth (according to Chriſts owne words) flat Gentiliſme, much prepoſterous madneſſe, and heatheniſh foolery. It hath beene the cheefeſt care of abominable idolaters and gormandizing Epicures to provide plenty of victualls for the belly, and at this day it is the cuſtome and frequent practiſe of vaine and vicious men, to carke and care onely for periſhable food and nutriment, as if they had ſenſitive and ſwiniſh ſoules only, which at their laſt diſſolution would be evacuated and vaniſh into ayre or nothing, who ſees not how theſe men degenerate into

Math. 6. 32
Jer. 44. 17. 18.
Luk. 16.

into bruitishnesse, and how they abase and vilifie their noble and Angellicall natures, wherein they were created by wallowing in the myre of sensualitie and luxury, and by captivating and starving their immortall soules in the prisons of the flesh.

Let us then in the feare of God play a wiser part, then these notorious fools do: if we have soules and those immortall too, (according to the acknowledgment of a hethen man, let us labour, and take a speciall care, that they may be chatechised, instructed, comforted, and refreshed with the bread of life, and as we deale with our selves, so must wee doe also with our Christian poore brethren, for we are commanded to love our neighbours, as our selves, and to doe to others, as wee would they should doe unto us. If we neglect and passe by the safety and preservation of our owne, or

Tullie *in his Tuscul. Quæst.*

or our brethrens soules, if wee were as full of almes-deeds, and liberality, as the sea is of water, if we made giving our ordinary trade and vocation: yet all were just nothing, according to the forecited saying of that renowned * Father, first give almes to thy soule, give that begger some bread, if thou neglectest this charity, give as much as thou wilt, the tenth, the halfe, and nine parts of thy substance, and reserve but one to thy selfe, all is to no purpose, as long as thou art uncharitable and mercilesse to thy owne soule.

* *Fac prius Eleemosynam animæ da illi panem, hanc si prætermittis da quantum vis, &c. Aug. Ench. ad Laur.*

Manifold are the waies, causes, and occasions men may finde to expend, and lay out their monyes, livings, lands, or what goods they have for necessary uses, and the benefit of mens soules, but above all cases and opportunities accept and imbrace these principally, and in the first place.

1. Be

1. Bee ready to give freely and liberally towards the *maintenance and plantation of the ministry* in those places, where both men and meanes are otherwise wanting and insufficient. We are taught by our Saviour Christ to pray unto God, that hee would be pleased to send forth able and worthy laborers into his harvest: now we must helpe, not onely with our words, but also with our works to further such a blessed worke and heavenly businesse. Gods ministers we know are spirituall fathers, to beget us unto Christ, the instruments to implant faith by the preaching of the word, to build us up, to perfect and edifie the body of Christ, they are his ambassadours, and stand in his stead to reveale the mysteries of the kingdome, and dispence the heavenly treasures of Christs truth, in the Church, and where ministers are wanting, there must needs

Mat.9.39. 1 Cor.4.15. Rom.10.14 Cmos.8. 11.12. Pro.29.18.

needs be groſſe ignorance, incredulity, barbariſme, a ſpirituall famine, and a finall confuſion, for *where there is no knowledge the people periſh*. Therefore it greatly concernes us to lay to heart the imminent miſeries of poore ignorant Proteſtants, who in the midſt of this glorious Sunſhine of the Goſpell, ſtill lie involued in the thicke clouds of ſpirituall darkeneſſe, ſuperſtition, and ignorance, by reaſon of the blockiſhneſſe, rudeneſſe, or els the ſupine negligence of idle Paſtors, whom it would farre better become to be keepers of ſheep than to be the Sheapherds of mens ſoules. It were a right noble enterprize and work worthy the higheſt commendation, if by our liberall contributions, and Chriſtian benevolences wee would labour to remove away the ſpirituall plague and deadly famine of the word, from our neighbouring, and adjacent

Pro. 29.18.

Coun-

Counties or Countries.

There have beene and ſtill are many renowned chriſtians, who are this way wonderfully mercifull, not onely to the bodies, but to the ſoules of others, and of themſelves. 1. Some *enlarge and augment the ſtipend of their owne ſetled teachers*, becauſe their paines are great, and their livings ſmall, and meanes ſhort, and ſlender, by reaſon of ſacrilegious impropriations, and Church robberies, which are too frequently perpetrated in many places. The violent ſtomaches of impropriators (ſaith a *Geographer*) hath ſo farre devoured that which our Anceſtours conſecrated to religious uſes, to the glory of God, and the maintenance of the Miniſters that in the whole Province of Connough in Ireland, the ſtipend of the Incumbent is not above fortie ſhillings *per annum*, in ſome places but fifteen ſhillings. And

Worſop in Nottingham ſhire *which was my firſt ſetled place of Reſidence, for their love and bountie towards me, is never to bee forgotten.: The Vicar as there is* numeratis pecuniis *onely* 12l. *per annum, and* 3l *yeerly paid out to the King.*

*Heil. Geo. 504.

And it were well ſaith a worthy * Divine, *if there were not many places to be found* (I dare ſay in England) *wherein dogges and horſes, hawkes and hounds grow fat with Gods portion, and the mercenary preacher, when hee growes leane with want, is accuſed of too much ſtudie.* Now tell me, is it not a worke well worthy a religious Chriſtian to reach forth a helping hand, and to ſupport ſuch paineſull Miniſters, whoſe unhappineſſe it is to bee caſt upon ſuch unrewarded places, and ungrateſull perſons, who will receive their ſpirituall, and not afford them their carnal and temporall things?

* Mr Reyn. in Com. Pſa 110. pag. 480.

2. Some are ſo liberall handed, and charitably minded, as that they will not onely helpe to ſupport their owne Paſtors, but alſo voluntarily *erect and raiſe up Preachers* at their owne private coſt and charges: This is practiſed in London, and in many

ny other places, where yet due Tithes by some are payed, as many of our countrie rusticks, and covetous russet cotes, and some upstart gentlemen doe pay which is with much adoe, as if they were either not due, or undeserved of their painefull Parsons or Vicars which is a fault in them, albeit they can be contented otherwise to contribute out of their other wealth and substance to the maintenance of the Ministerie either at home, or abroad.

3. Some nobly minded this way have given large stipends *to settle Preachers* over great, but poore congregations heere and there. That worthily honorable Lady, the *Ladie Darcy*, while shee lived was most mercifully disposed and liberall this way, my knowledge is experimentall, for shee was very bountifull to me, and many other Ministers in her yeerely pensions in many

free and unconstrained contributions.

4. Some have given to poor preachers great summes of mony for their present relieſe and supportation: one *Mistris Smith* of London gave three hundred pounds, and one *Master Rogers* of the company of Leather-sellers one hundred pounds, *Mistris Venable* five thousand pounds, and one * *Master Fisburne* a London Merchant gave to twentie beneficed Ministers, whose livings were small, foure hundred pounds, to twentie unbeneficed Ministers foure hundred pounds more, twentie pounds a peece; He gave to hospitals to the poore and other good uses, in the whole the summe of tenne thousand seven hundred twentie sixe pounds, thirteene shillings foure pence, besides other Legacies bestowed one his kindred, friends, and ser-servants.

* See Mr. Shute his *Chorona Charitatis.*

As

As also Sir *John Fenner* of *Isleworth* knight, by his last will gave to the seame out Parishes of London, Lands of the value of fortie pounds *per annum* to buy in each parish yeerely twentie small Bibles to be distributed to poore yong people for ever, and lands of the value of fiftie pounds *per annum* for reliefe of poore sicke persons in those parishes, and to foure of those parishes hee gave fiftie pound a peece in monies, and to other foure of them hee gave fortie pound a peece in money for stocks for coles, for the use of the poore in those parishes.

Also he gave lands of the value of twentie pounds *per annum* to the Maior and Communaltie of London for releasing poore prisoners.

Also hee gave to the parish of *Isleworth*, lands of the value of five pounds *per annum* for reliefe of poore and sicke persons there.

Also hee gave to Dame *Lucy Framer* his wife tenne pounds *per an.* during her life to be distributed to poore sick persons, and to Mistris *Marie Taylor*, xl.*s. per an.* during her life for the like use.

Also hee gave ten pounds towards the repaire of the Cathedrall Church of saint *Pauls* in London: and a hundreth pounds towards the Library in the Temple Church London (if it proceed) and 100.*l.* for buying plate and Carpets for the Communion Table and use of the Sacrament in that Church for ever.

Also hee gave 100.*l.* toward the finishing of a worke-house for the poore at *Ayfe* in *Suffolke*, and gave many other both charitable and liberall Legacies to his poore kindred: as by his Will proved in the Prerogative Court in *anno* 1633. appeareth.

See Doctor Willet Catal. fol. 1215

And here I cannot but with all gratefull remembrance commemorate the much admired bountie

bountie and liberalitie of my famous benefactor and predecessour *Philip Bisse*, Doctor in Divinitie, Archdeacon of *Taunton*, who was a painefull labourer in Gods Harvest, a faithfull Preacher of the Word, instant in season and out of season: for when by reason of the faintnesse and debilitie of his body hee could not goe, hee caused himselfe to be carried to Church in a chaire as one very desirous to spend every inch of life in his Masters Service, and willing (if God had so pleased) to expire even in the Pulpit. This reverend Pastor bought the advowson of *Batcombe*, to present once only and no more, and paid for it two hundreth pounds; hee had a son of his owne, who was both a Minister and a Master of Arts, afterwards a Prebendarie in *Bristoll*, hee had his two hundred pounds offered him againe, was seriously solicited by the restlesse

2 Tim. 4. 2.

importunities of his deareſt friends, to diſpoſe of it where they ſhould deſire him, yet for all this ſtill reſiſting, and conquering himſelfe by ſecled denying their requeſts and petitions, hee conſtantly reſolved to beſtow it where God ſhould direct him: Grace being more predominant in him, than naturall affection, and the cries of his peoples ſouls being far more prevalent, than the ſollicitations of his friends, hee freely made choice of, and deſtinated the ſucceeding incumbent in his life time; and when he ſealed the advouſon, he ſpake unto his ſucceſſour and others then preſent, in theſe words, *I doe this day lay aſide Nature, reſpect of profit, fleſh and blood in thus beſtowing as I doe my living, onely in hope of profitting and edifying my peoples ſoul's.* After which moſt memorable and glorious worke of Pietie, he lived not above three weekes:

This

This his laſt act hee called his *packing pennie* betweene God and him. Stand ſtill reader a little while, and conſider ſeriouſly with thy ſelfe, is not this noble worke of pietie, bountie, charitie, (for it is either of them, or rather all the three) worthy to bee proclaymed to poſteritie by ſome Seraphicall tongue, and to be imprinted with the point of a Diamond in the cleereſt chriſtall wall, that all ſucceeding generations may ſee, behold, admire, and imitate this religious, gratious, glorious, and everlaſtingly renowned good worke. To theſe mirrours of Charitie, wee will adde a few more, that both ſexes may have their due praiſe and deſerved glory: Miſtris *Philip Pitt* of *Creket* in *Sommerſetſhire*, a gratious, vertuous, and a religious Maiden, was much addicted to workes of mercie to her owne painefull Paſtor, ſhee gave fiftie pounds, and an hundred pounds

more to bee imployed by two reverend and faithfull Ministers of Christ to pious uses, five pounds to tenne poore people, and forty shillings to bee distributed at the doore, in toto one hundreth fiftie seaven pounds. And one Mistris *Elizabeth Jourdane*, as I am informed a late widdow in *Exceter*, gave much to pious uses.

2. We should be cheerefully willing and ready to contribute towards *the procurement of a competent, certaine, setled and liberall maintenance* for the laborions Clergie. First, because the affections of men are inconstant, variable, and subject to mutation, and it is not safe to build upon the Sand, to depend upon the benevolences of the irresolute christians, and the arbitrary, and pinching allowances of covetous and cruell men. Secondly, because the more independant the preacher is, the more resolute and

and courageous will bee bee in Gods cause: It is of all the miseries under the heavens, one and not the least, in some respects, for Gods ministers, which are his immediate Officers, to be inthralled unto vaine and sensuall men for their temporall maintainance and sustentation, to preach for a dinner, a sute of apparel, for victuals and a smal stipend, as the yong Levite served wicked *Micha*: for hereby it comes to passe, that they flatter the people in their wicked wayes, connive at their impieties, and most basely captivate the Word of God unto the humors and fancies of men. God, wee know, hath appointed them maintenance, and this ought, first, to bee competent and liberall befitting the honour and dignity of that Person whom they represent: The Apostle saith that they *are worthy of double honour*, that is (as a learned * Divine expounds the

Judg. 17. 10.

Mat. 10. 10.

1 Cor. 9. 7. 11.

Gal. 6. 6.

1 Tim. 5. 17, 18.

* Reyn. in explic. Psal. 110.

words, an honour of Reverence and an honour of Maintainance; secondly, it ought to be constant and certaine, as long as there is a Church militant, there must and will be Pastors and Teachers to goe in and out before the people: Therefore it is fit and requisite, that their maintainance should bee immutable and perpetuall.

To effect this our forefathers gave, * Tithes and Glebeland, and appointed houses for the Ministers to dwell in: All which were first allowed and ordained by God, and are now established and ratified by our owne Statute Lawes. And if wee reflect, and cast backe our eyes, but upon

* Now the liberall allowances and large stipends of these famous Benefactors have been minced and pared and most unlawfully detained by their degenerating and covetous posterity, yet some againe have been so well-affected and piously disposed as to make restitution. I will give you one instance in this kinde, and that shall be Sr John Drake of Musbury in Devon who out of his noble liberall and Christian disposition hath restored againe unto his owne Pastour all that which in former times hath been most unlawfully detained.

upon very late times, wee ſhall finde many renowned and religious Chriſtians, who have bin very forward to conferre and ſettle conſtant ſtipends and liberall allowances upon the Clergy. Some have given very largely to this purpoſe out of their impropriations, as did that Noble knight Sr *Maurice Berkly* (whoſe memorable and pious fact I cannot paſſe by in ungratefull ſilence) the ſame ſtipend is continued and enlarged by his right heire and moſt worthy ſonne Sr *Charles Berkly* who contributes to a Preacher and Curates about eightie pounds *per annum*, if not fully a hundred one way or other. Some have lately given in wholly their impropriate Parſonages, as hath that worthy knight Sr *William Dodington*, he hath reſtored many Parſonages worth hundreds *per annum*. So one Mr *Alderſey* an Haberdaſher in London

London gave an hundred Marks out of an impropriation to a Preacher, and twenty pounds to a Minister. Others have given vast summes of mony to be laid out for the buying of Land and setling of competent meanes and and revenues and faithfull Pastours in some great Parishes and ignorant congregations. The God of Mercy and all consolation blesse and save their soules, that are thus spiritually merciful, and thus seeke the Salvation of other mens soules, *Amen, Amen.*

3. It highly concernes us liliberally to contribute towards the maintainance of Gods publike worship and service it selfe: Now this could not bee supported under the Law without great and extraordinary expences; 1 Cron. their Sacrifices, high Priests, ornaments, Altars, Lavers, Candlesticks, Basins, and other golden Instruments were so chargeable; yet the Jewes were not so sacri-

sacrilegiously-covetous as to suffer it to bee contemned or neglected through their illiberalitie, and worldly-mindednesse. In the History of the old Testament wee finde all sorts of men good and bad in the Church, and some Gentiles also out of the Church willing contributaries hereunto, *Saul*, *Joab*, and *Abner* dedicated something unto God. *David* and his sonne *Solomon* were more liberall this way then any besides: *Artaxerxes* his Counsailers and people offered much silver and gold freely unto the God of Israel. And *Darius* likewise made a decree for the advancement of the building of the Temple and for the sacrifices and other necessaries which were requisite unto the house of God, The Israelites willingly offered free-will offerings for the maintenance of Gods worship, besides those they were strictly tyed unto by the Law.

2 Sam. 6. 17.
1 Kin. 8. 63.
Ezra 7. 15, 16.
Ezra 6. 9, 10.
Levit. 22. 21.
Ezra 3. 5.

In

In popery there was, and still is required great cost and charges to uphold and maintaine their Idolatrous, and fantasticall services, which hath no other ground and foundation, than the erroneous conceits, opinions, and inventions of men, and these their superstitions are they most zealously carefull to uphold and maintaine, though with infinite and sometime intollerable expences. Now our Religion, and that pure worship and service of God, which wee embrace and maintaine in our reformed Churches, is not so chargeable by farre, as either that of the Jewes, or this of the Papists: Our chiefest expences consists in the provision, reparation and preservation of these few things, our Church and Chancell, a Bible, Commonprayer-bookes, Font-stone, Communion Table, Table cloath, Surplesse, Pulpit, Pulpit-cloth, cushion and bels; the greatest

test cost of all is the Priest and the clarke, and these though they be but two persons, are accounted a heauy charge and intollerable burthen in many places. The tribe of *Levi* was a very numerous tribe for there were in Israel 22273 Levites, and of the Priest 8580 and so in the whole 30853, yet they never complained of the multitude, or of the charges they were at in their support and maintainance. In the Popish Church, besides the Priest and Clarke, there be innumerable swarmes of* Jesuites, (so named *per Antiphrasin*) Munckes, Fryers, Nunnes, Hermites, Anchorites, and I know not how many of severall orders. The author of the Bee-hive of the Romish Church reckons up almost three score, in which were many thousands maintained. In our reformed Church, we have ordinarily but one in a parish (lesse there can-

Num. 3. 43.

* *Vt a luce lucus dictus et est homo homo pictus, sic a Jesu Jesuita, quem si sapis, semper vita.*

cannot be) and yet for the most part men grudge and grieve to maintaine that one, and to allow him those tithes, which do belong and are due unto him (*jure divino*) not onely by a humane right & concession, but by divine authority. The *Egyptian* Priests found better entertainement in the old Pagan, then some of Gods owne ministers do now in the Christian world: they had a portion assigned them of Pharaoh, and when by reason of the extremitie of the famine which had over-spread the land, the *Egyptians* were compelled to sell their livings and lands, and all that they had, the Priests land onely was not medled with, they were carefully sustained, and looked unto in those miserable and lamentable times. The Pagan Roman Priests, the vestal Virgins and those diabolicall votaries, were not onely highly honoured and esteemed, but also liberally

Gen. 47. 22

liberally rewarded and maintained, and will not these heathens, doe you thinke rise up in judgement against those Christians, who will not attribute one part of that double honour unto Gods ministers, which is due unto them, neither an honour of maintenance, nor an honour of reuerence.

4. Wee should be ever propense and ready to contribute towards *the building, repairing, inlarging, and beautifying of Churches*, those sacred places and habitacles of the Lord, which are dedicated unto, and set apart for the publike worship and adoration of his holy name. The Israelites when they were in the wildernesse, and had no livings and lands to possesse, no houses, or cities to dwell in, no sooner understood of the preparing and building of a Tabernacle, but presently they were so willing-hearted, and so bountifull in bring-

Exod. 35. 21. 29. & 36 5. 6.

bringing gifts and gold offerings unto the Lord, that a proclamation was made to restraine and inhibite them. Oh how do our exulcerate age, degenerate from the piety of those ancient times, in which a Proclamation can hardly wring and extort any liberall gifts from mens already too retentive fingers. It is almost incredible, but that the word of truth doth witnesse it, what abundant and infinite treasures *David* (and his princes and officers by his example and intreatie) did lay up, and prepare with all his might for the house of his God, the Temple at Jerusalem, the which how great and glorious it was, you may guesse and conjecture by the time it was a building (which was seven yeeres) and the number of Architects, and workemen, which were nine-score and three thousand and three hundred persons, when this Temple was first

1 Chron. 29.
1 King. 6. 38. & 5. 14. 18.

first burnt and ruinated by their enemies, the poore Jewes returning from the *Babylonian* captivity, began to reedifie it again, & by the help & assistance of those 2 mighty Persian potentates, *Cyrus, and Darius*, did after some long time compleatly finish. Neither were they onely carefull to erect and maintaine this glorious habitation and Sanctuary of the Lord, but wee shall read in the Scriptures also of multitude of Synagogues which they built for divine worship. Of these there were in Jerusalem (as a judicious Antiquary reporteth out of *Sigonius*) foure hundred and eighty. The Temple of Jerusalem was as the Cathedrall Church, the Synagogues as petty parish Churches belonging thereunto. Thus we see how bountifully liberall the ancient people of God were under the Law towards the reparation and building of those places which were

Esra. 3. & 6.

Esra. 1, 2, 3. & 6. 8. Psal. 74. 8. Mat. 6. 2. & 23. 34. Acts. 9. 2. Luk. 7. 5.

God. Mos. & Aaron, lib. 2. cap. 2. pa. 87.

dedi-

destinated to divine Worship. and not to cover so farre out of sight, let us looke nearer home, and wee shall clearely see, that our forefathers in this our kingdome long since the first Plantation of the Gospell here, have beene very prodigall of their labour and there money too in such kinde of works: As the great Cathedrals, and the thousands of parochiall Churches in this little Iland doe abundantly testifie: And even in these our daies, many among us, have been very free and wonderfully bounctifull this way. We will point at but a few: Master *Kendrick* a merchant gave a thousand pound: and *Raph Freeman*, who died Lord Maior of London, gave a thousand pound towards the repaire of Saint *Pauls*: and Sir *Paul Pinder* is an honourable and a daily benefactor thereunto. At *Witham* here by us, *Robert Hopton* Esquire a religi-

ous

our Gentleman, hath built a faire Chappell adjoyning to his house for Gods holy worship. Sir *William Craven* that noble Lord *Cravens* father built a Church at *Burnsall* in Yorkeshire: So did Sir *Thomas Freak* another in *Dorcetshire*, Master *Parker* a private Gentleman builes third: Some have erected faire chappels for Gods Service, all of them are too many to bee particularized. Some Churches have beene repaired, as that beautifull Church at *Bathe*, others augmented and enlarged, as Saint *Clements* in *London*, and Saint *Martins* in the fields, other some have beene very much rectified and beautified, as some in the forenamed famous cittie, some in *Bristoll*, for which the cittizens are worthy greatest commendations: Many in our countrie market-townes, among the rest in these principally, *Ilmister*, *Somerton*, *Brenton*, *Shepton*,

ton, *Mallet*; and here let me commend our owne Inhabitants in *Barcomb*, *Crosscombe* an adjacent village, the charge performed by one private man for adding three bels to two before, for new leading in part, for very fairely beautifying the Church, well neere at three hundreth pound cost, I may not here omit. Sir *John Stawel* bestowed three hundreth pound in reedifying and building a Chappell at his owne proper charge in *Cutherston* neere *Taunton*. Sir *John Wastinholme* built a Church at his owne charges at *Seamore* in *Middlesexe*. Wee will not bee so envious and injurious to these benefactors, or to those that have had but a finger in these pious good works, as to rob them of that praise and commendations which they truely merit: I am not able to extoll them sufficiently, for indeed they deserve a *Panegyricke*: But as for those that

that are able to enlarge and adorne their Churches, and yet suffer them to remaine like Hogsties, or not to use a more disgracefull phrase) like old rotten and ruinous barnes. I could wish I were furnished with the wit and faculcie of the sharpest *Satyrist*, that I might with fit words exagitate and scourge this their impietie and indevotion, and blaze abroad in the world, the earthlinesse, covetousnesse, and sacrilege of such careless and unzealous Christians: Marvell not that I dare call them sacrilegious persons, he that is accessarie to any villanie, and doth not reveale it, or labour to prevent it, is by the Law accounted as a guiltie Malefactor, and as obnoxious to punishment, as the personall delinquent. So though impartiall *time* (who will fasten his devouring teeth as soone on the Sacred Temple, as on undedicated and prophane habitations)

ons) be the chiefe delinquent and commits the sacrilege, yet the inhabitants are in the fault and most to be blamed, because they see Gods House thus dishonored and defaced by an incorrigible and unavoydable Church-robber, and yet never take any care to prevent or repaire the ruines. Among all those that are faultie this way, those rich farmers and Gentlemen are most culpable, who can erect stately edifices for themselves to dwell in, and let Gods House remaine scarce so decent and beautifull as their kitchins, Stables: or more contemptible out-houses.

5. It is a right honourable and religious worke to give liberally towards the *erecting of new, or the reparation and inlargement of old Colleges and Seminaries of learning.* The Jewes that ancient and peculiar people of God were well disposed this way, as wee shall finde in the

Sacred

Sacred History of the old Testament. There was a Colledge in Jerusalem, 2 *Cron.* 34. 22. and they had many schooles for the children of the Prophets. All those eight and fortie Cities which were separated by the command of God for the Levit's to dwell in, were as so many *Academies*, and receptacles for Schollers where they were educated and brought up in learning and religion: For their Sinagogues did not onely serve for the Scribes to preach in, but also for others to bee taught and instructed in. To descend from former ages to our owne present times: Hath not God raised up many noble and renowned* benefactors in this little Corner and

2 Kin. 6. 1. 2 Numb. 35. Josua. 21.

Among the rest I will instance but in one most noble President, whose not able good works have both swift wings and loud tongu's to carrie and publish abrod in the world his well deserved praises; and that is the right Reverend father in God, the liberall, learned, pious, religious, and unparalleld present Lord B. *of* Lincolne, *who, out of his sincere and true love to Pietie, Learning, and Religion, erected a beautifull* Chappell *in* Lincoln Colledge *in* Oxford, *and two fair* Libraries; *the one in* Westminster, *the other in* S. Johns Colledge *in* Cambridge; *besides Schollerships, and Fellowships.*

Angle of the world, who have beene very carefull to erect and maintaine all Nurceries of pietie and good learning? Within the compaſſe and ſpace of threeſcore yeeres (which is not the compleat age of a man) there have beene given towards the building and augmenting of Colledges, Schooles, Libraries, and the maintenance of Fellowes, Schollers, and other Students therein, innumerable ſummes of money. To Cambridge above eightie eight thouſand pounds: To Oxford above ninetie thouſand pounds, to both, the ſumme of one hundred threeſcore and eight thouſand pounds. If this Relation doth tranſcend the Spheare of any mans credulitie and beliefe, let him but viſite our now moſt flouriſhing, unparrelleld, and incomparable Univerſities, and the very ſtones and wals will tell him, that it is a moſt unqueſtionable Truth. So

forward

forward have our Anceſtours bene to advance learning, and to promote the honour of the Goſpell.

6. It is a worke no leſſe honourable, than charitable, to contribute towards *the ſetting up of countrie ſchooles* for the civill education of illitered youth, and more ſpecially for the training up of poore mens children, who are not of abilitie to maintaine them at Schoole. It is a point of civilitie for rich men to traine up their owne children in knowledge and good literature, (and yet herein many worldlings are deficient, who will be at greater coſt and charges for the breaking of a colt, then for the education of their ſonnes; but it is a moſt excellent act of charitie to provide for the inſtruction and education of ingenuous and Docill poore children: For firſt, it keepes them from idleneſſe that mother-ſinne and originall iniquitie,

Res nulla minoris conſtabit patri quam filius. Juven. ſat. 7.

quitie, which doth altogether unqualifie a man for any good Action or Vocation. Secondly, it prevents much miſchiefe and vanitie, which moſt commonly is the iſſue and conſequence of looſeneſſe and carnall libertie. A child left unto himſelfe, like an untamed Colt, that hath gotten the reines on his necke, with much fiercenes and headſtrongneſſe ruſheth into all manner of ungodlineſſe and enormous exorbitances, and in the end bringeth himſelfe and his parents to ſhame: Therefore a needfull thing it is to *traine up a childe in the wayes he ſhould goe, for when he is old, he will not depart from it, Prov.* 22.6.3. * The children of poore men are hereby ſome-

Prov. 29. 15. & 22.6.

* That learning and knowledge might bee maintain'd, it was ordained in King Edward the ſixth his reigne, that every benefited Perſon who could diſpend a hundreth pounds per annum, ſhould give a competent exhibition to ſome poore Scholler, living in one of the Univerſities of Oxford or Cambridge, or elſe in ſome Grammer Schooles of the Realme: Foxe Act. & Mon. volum. 2. 636.

what

what civilized, who otherwise for the most part are too rudely if not brutishly brought up. Fourthly, by this their education they are disposed and made the more fit for any Trade, Art, Occupation or honest Profession. Fifthly, they may the sooner and easier bee Catechised and informed in the fundamentall points and grounds of Religion: They are hereby the better enabled to read the Scriptures, and to conceive and understand what they privately read, or is publikely taught them. Sixthly, among poore mens children (for nature is as propitious and liberall to them sometimes, as to the noblest heires) some may be pickt out of excellent good parts, rare wits, and deepe understandings, the which naturall faculties, being well polished by Art and education, may qualifie a man for great and necessary imployments, either in Church or Com-

mon-weale. Lastly, this bringing up of Children at Schoole in countrie Parishes is a great furtherance to the Ministry of the Word, for hereby they are made the more capable of Divine instruction, and there is the greater possibilitie for the Minister to benefit them. Experience it selfe teacheth how ineffectuall the most powerfull Ministery is upon an ignorant and unlearned congregation. Though the Sun shine bright, yet it nothing helps the blinde man in his way: So though a Minister bee never so laborious and conscionably carefull to divulge and scatter abroad the * beames and light of the Gospell, yet hee is like to profit but little those hearers that are involved in the darkenesse of ignorance and starke blind in their understandings. Would to God men of wealth and worldly abilitie would lay to heart the miseries of poore infants, who as long

* *Verbum Dei est instar Solis omnibus affulgentis, sed nullo cum fructu inter cæcos quibus non sunt oculi ad videndum Calv. instit.*

long as they are brought up in ignorance, are brought up in sin and so are like to bee led away hood-winckt by the Diveil, into all manner of uncleanneſſe, and sinfull abominations. This is a generall neglected dutie, seldom practised, and never almost thought on in the world. I know in these parts but one onely President in this kinde, which I cannot but mention, and that is a * Gentleman in our Parish well disposed this way, who besides a liberall stipend hee contributes towards the plantation of a preaching Minister in an ignorant Congregation, traines up sixe poor children at the School, payes for their teaching, and cloathes them once a yeere, not with ordinary old and abject indiments, but with new, substantiall, and very commendable garments. For the better education and instruction of illiterate and ignorant youth, many in

* Mr. Edward Bisse.

our latter times have laid out great ſummes of mony towards the erection of free Schools both in the City and in the Countrie, and the ſetling of Lands and a competent maintenance thereupon: Now theſe Seminaries of learning are ſo rare and thinne, that they are not capable Receptacles for all ſorts of children which might repaire thither: And beſides many men who would willingly have their ſons to bee trained up in knowledge, either are ſo poore, that they cannot maintaine them there, or ſo remote from thence, that they cannot ſend them thither: Therefore it were to bee wiſhed that publike Schools might be more frequently erected in every great Countrie parriſh, though no Market Towne, where the inhabitants are of ſufficient wealth and abilitie. This were indeede a noble worke, farre more worthie mens coſt and expences, than the

the foundation of ſome kinde of Hoſpitalls and Almes-houſes, who are filled too often with ſwarmes of idle, lazie, unworthy Drones, and perhaps with ſome truely poore, aged, impotent Creeples among them, the one whereof might bee better imployed, and the other otherwiſe, as well, if not better relieved. Let both theſe (ſuppoſe both pious and charitable) workes be well weighed in an equall ballance, (laying aſide that common and ſometimes undeſerved glory and eſtimation which is attributed unto the one) and you ſhall finde that erection of Grammer Schooles is a worke as farre tranſcending and ſurpaſſing the foundation and building of Almes houſes, as the * inſtruction of the minde doth excell the outward releeving and ſuſtentation of the bodie. Revolve Chriſtian Reader, and conſider on theſe things ſeriouſly, and if thou

* *Docere ſimpliciter eſt melius quam paſcere. Aquin. 2æ. que. 32. Art. 2.*

art able to bring ſuch a buſineſſe to paſſe, be liberall this way and deſtinate ſome portion of thy wealth to ſo gratious and glorious a worke, make choiſe of a pious, painefull, learned, and laborious Schoole-maſter, allow him a large and liberall ſtipend for his encouragement: For it is a thankeleſſe, tedious, and Herculean labour, which few either will or can undertake, a calling which is able to tire even a Tyrannicall * *Dionyſius*. Hee muſt thou knoweſt, feede on deadly *crambe*, volve and revolve * *Siſyphus* his ever backſliding ſtone, teach and inculcate the ſame things into the ſame braines againe and againe, *Hic labor, hoc opus eſt*, ſo great and tedious muſt his paines be, and his labor reiterated, and therefore requiſite it is, that he ſhould receive a proportionable and correſpondent reward. Thus much concerning Spirituall Mercy, and work

Durand. in 4. Sent. 9. 7. &c. Affirme that Spirituall Almes-giving (*cæteris paribus*) are more excellent and acceptable than corporall. ſee Mr. *Boltons* gen. directions, *pag.* 258.

* *Perimit ſævos claſſis numeroſa tyrannos Juvenal. ſat.* 7. ſome underſtand the place of *Dionyſius*.

δὶς κράμῃ βη θάνατος

works of Pietie, tending to the advancement of Learning and Religion, and safetie of soules. Unto all these give mee leave to adde one thing more worthie of our present practice and observation.

Saxum senis perennis Æolii labor Seneca.

For as much as those that are most sicke, stand most in neede of the Physitian; therefore since prisoners are for the most part a company of poore, distressed, naked, and most miserable soul's; it greatly concernes us out of the bowels of our Spirituall mercy, and compassion, to tender unto them a Spirituall remedy, the Ministry of the Word. The prison it selfe is a schoole of affliction, and affliction by Gods grace may be a good preparative unto conversion, so that Gods Ordinance may hereby bee the more effectuall upon them: and therefore it cannot but bee a famous worke of Spirituall Charitie, to bring the Light of the Word, and

and blessed meanes of Salvation unto poore prisoners who lie under chaines, and walke in darkenesse, and in the shaddow of death. The right honourable and noble Ladie, the now Countesse of *Warwicke* Dowager, hath shewed herselfe most mercifull this way in providing in the Cittie of *Lincolne* meanes for the instruction of poore prisoners in the Castle there, and hath given a yeerly and certaine stipend for ever to this purpose. The Countie of *Dorcet* likewise hath made it selfe famous and remarkable by the like rare and almost unparalleld practice, for in their prison there is both a constant and conscionable dispensation of the Word. These be two notable presidents and examples, which I could not but nominate partly for others charitable imitation, and partly for the high commendation and due deserved praise of the beginners of so

so Pious a worke, worthie of fame, in all those parts.

Chap. XIX.

Of corporall Charitie & works of Mercie which tend to the reliefe of the body and outward state.

Although Spirituall Almes-deeds are to be practised in the first place, and be in themselues of a more Heavenly, excellent, acceptable, and illustrious nature, yet the bodie must be cared for as well as the soule. The poore mans outward estate and condition must be relieved and supported also, whether he be in extremitie, or only in necessitie: There is a Divine Statute to this purpose in *Leviticus*

ticus 25.35. *If thy brother bee waxen poore, and fallen in decay with thee, then ſhalt thou relieve him, yea, though he be a ſtranger, or a ſojourner that hee may live with thee*: And *Salomon* tels us, that ſuch a mercifull man is a happie man, and hee honoureth his maker that hath mercie on the poore. Our Charitie in this kinde may be practiſed and expreſſed many ſeuerall wayes.

Pro.14.21. 31.

1. *In free giving*: the righteous man is ſaid to *ſcatter, diſperſe, deale*, but moſt frequently to *giue* to the poore, unto this dutie are we earneſtly exhorted by our Saviour Chriſt and his Apoſtles: Now as concerning the matter of our gifts, wee muſt give of thoſe things which we have in preſent poſſeſſion and injoyance, according as others wants and neceſſities ſhall require us, our owne hearts move us, and our temporall ſtate ſtrengthen and enables us.

Pro.11.24 Eſai.58.7. Pro.21.26. Pſal.37.21. Pſal.112.9. Luk.11.41. Rom.12.13

Some

Some minister *food*, and deale their bread to the hungry, a worke which shall be most certainely rewarded at the day of Judgement. In this kinde was *Job* very mercifull, the Widdowes and Fatherlesse did partake of his morsels, hee was not wont to eate his bread alone. Our Saviour Christ after this manner refreshed with his miraculous Loaves the hungry multitudes, which did flocke about him. This gratious practice wee should not forget at our religious and solemne Festivals, we should then more specially remember to send portions unto them that want, and for whom nothing is prepared. Some give *rayment* to the naked, so did holy *Job*, the backs of the poore did blesse him: so did *Dorcas*, shee made coates and garments for the poore Widdowes, and such a holy and Charitable woman was the Ladv

Prov. 22. 9. Esai. 58. 7. Ezek. 18. 7. 16. Mat. 25. 34

Job 31. 17.

Mat. 15. 32, 33. & 14. 19.

Neh. 8. 10. Esai. 58. 7. Ezek. 18. 7.

Job 31. 19, 20.

Act. 9. 36.

dy *Ramsey*, and other such gratious Saints of both sexes, men and women full of mercy and devotion are now surviving. Some give *faggots* and *fewell* to warme the cold, quaking and trembling limmes of the poore, as did Sr *Ambrose Nicholas*, Mr *John Scott*, Mr *Rusel*, all Londoners. Some give *monie*, so did our Saviour, the compassionate Samaritane, the Primitive beleevers and professors of the Gospell at Jerusalem, so did the Corinthians, and Macedonians, as their weekely laying aside doth sufficiently testifie: And there bee many at this day who conforme to the same Apostolicall precept and Christian practice dedicating weekely some portion of their substance to good uses, that so they may bee ready to give upon every good and seasonable occasion. Lastly, some give their *Goods*, as did *Zacheus*, and some their *Lands*, or

Joh.13.29. Luk.10. Act.4.34. 37.

1 Cor.16.2. 2 Cor.8. & 9.

Luk.19.

the

the value and prices of them, as did *Barnabas* and others. Act. 4.

2. *In building Hospitals*, and erecting *Almes-houses*, some men have been this way very bountifull, and almost incredibly liberall as their workes and renowned monuments which they left behinde them doe infallibly demonstrate. The most famous Hospitalls in this kingdome are, *Christ-church*, St *Thomas*, St *Bartholomewes* and *Suttons Hospitall*: private men have been the founders and Authors of the like but not so great Works, and some of them of the Cleargy: Dr *White* built one Hospitall in Bristoll, Mr *Johnson* Archdeacon of Licester erected two, one Mr *Latham* a private Minister in Northamptonshire built two more, one for men, and another for women. As concerning Almes-houses they are many, and very plentifull in most parts of this kingdome, one Mr *Win-*

Mr *Winlambe* a Cloathworker built six at Sutten-valens in Kent, Sr *Ambrose Nicholas*, once Lord Maior of London, built twelve neere Creeplegate: We have many in our Countie lately erected, one at Shepton Mallet, another at Somerton, another at Brewton, &c.

3. In building *Houses of correction* for unruly and lawlesse runnagates, in raising up workhouses, and a common stocke whereby to set the poore on worke: By this meanes the lazie droanes, and unprofitable members of the republike may bee compelled to doe some service unto themselues and others, and preserved from Idlenesse, and so from theeverie, and so from the gallowes: Of late time divers of these houses have been erected in the Country, but the most famous of all is Bridewell in London.

4. In binding *poore mens* chil-

children apprentices, and training them up in ſome honeſt trades and lawfull vocations: hereby the Parents are ſomewhat eaſed of their charge and heavie burthen, the children for the preſent maintained under their Maſters, and enabled for the future to live of themſelves, when their yeeres of ſervice ſhall bee fully expired.

5. In labouring and *helping to cure and recover the ſicke, weake, impotent, lame, diſeaſed, wounded, hurt or maimed*: Our Saviour Chriſt ſhewed himſelfe this way very Merciſull and compaſſionate, ſo did the good Samaritane, and ſo muſt wee by our owne skill and knowledge (if we have any) or by procuring the helpe of others, endeavour to comfort and relieve thoſe that lye groaning under any grievous corporall miſery. In two Hoſpitals in London much good hath been done in this kinde:

kinde: ſometimes with in the ſpace of a yeare, there haue been cured in St *Bartholomewes* and St *Thomas* his Hoſpitall aboue a thouſand five hundred and ſixty defective and impotent perſons, beſides foure hundred which remained under cure. This certainely muſt needs bee a ſingular peice of renowned Mercy and Charity, thus to remoove tormenting paines and aches, to heale old rotten and putrified ſores, to redintegrate languiſhing and feeble members, and to reſtore creeples to health and ſtrength and ſoundneſſe of body againe, who but now were dying a liuing lingring death, or liuing a ſorrowfull and dying life.

6. In *ſelling of corne* in times of dearth and ſcarcity not for private gaineſake, but for the publike good to leſſon and abate the price, when it is riſing, or allready riſen, that ſo the poore might

might have for their money ſuf-
ficient to ſupport them, and their
families in ſuch dayes of miſerie,
and publike calamity. A bleſ-
ſing ſhall be upon his head, that
produceth and ſelleth his corne
at a low and tolerable rate, but
he which with holdeth it, to en-
haunce and keepe up the price
thereof, miſery and deſtruction
undoubtedly will bee the end of
ſuch a cut-throate and Canni-
ball, and this is his allotted por-
tion in this life, *he ſhall have ma-*
ny a curſe. Pro. 11. 26.

7. In *providing Magazins and Storehouſes* wherein to lay up abundance of graine in times of plenty for the releefe of the poore in the yeares of dearth and famine. *Joſeph* was herein very provident, ſo was *Jehoſa-*
phat and *Hezekiah* kings of Ju-
dah: If this wiſe and laudable courſe were more obſerved and practiſed in great and populous common weales, much miſchiefe

Gen. 41. 48
2 Cron. 17.
12. & 32.
28.

and

and misery might bee prevented in time of famine.

8. By being *addicted to Hospitalitie*, This duty concerneth all, both the people and the Ministers of the Gospell, they ought chiefly to maintaine a good example of Pietie, Charity, and Hospitality, that so they might confirme by practice, what in doctrine they teach, 1 *Tim.* 3.2. Now Hospitality consisteth not in feasting of neighbours (as it is commonly and falsly conceived) or in keeping open house for all good-fellowes, or any drunken and deboist revellers, but in a loving entertainment of guests, friends, strangers, acquaintance, or any other poore Saints, which come to our houses, in relieving their wants and cõmunicating to their necessities. This is that hospitality which is commended and commanded unto us in the Booke of God, and which hath been practised of

Hospitalitas est species liberalitatis qua peregrinos & hospites ac præsertim propter veræ doctrinæ professionem exulantes, vera benevolentia & aliquibus officiis hospitalitatis prosequimur. Ursin. Cat. 704.
Tit. 1. 8.
Rom. 12. 13.
1 Pet. 4. 9.
Heb. 13. 6.
1 Tim. 5. 10.

of holy men in former ages, examples hereof in the Scriptures we have such as these, *Abraham* and *Lot* entertaining Angels in the shapes of men: *Revel* inviting and welcoming destitute and banished *Moses*: the Old man of Gibeah receiving in, and providing for the Levite: *Laban* courteously feasting *Abrahams* servant: the Widdow of Sarepta, and the Shunamite relieving and refreshing tthe Prophets of God: *Job* taking in and lodging strangers, and opening his doores to the Travellers: St *Pauls* host, *Gajus*, and others more. This is hospitality indeed to entertaine strangers, exiles, needy, helpelesse Saints: This is one of the good workes for which a Widdow must bee well reported of, 1 *Tim.* 5. 10. This we must practise mutually without grudging and discontentednesse, and for this doubtlesse wee shall bee liberally recompenced at

Genes. 18. & 19.
Exod. 2. 10.
Judg. 19.
Gen. 24.
1 King. 17. 10. 15.
2 King. 4. 8.
Job 31. 32.
Rom. 16. 23.
3 Joh. 5. 6.

at the day of Judgement. As concerning all profuse Christmasse feasts, whereunto all sorts of persons are promiscuously and without difference invited, if they be civill and moderate, they may bee tolerable enough and procure a little popular applause and reputation to the makers from men, but if they be not seasoned, nor sauced with Charitie, they cannot merit or obtaine any acceptation or reward from God.

1 Pet. 4. 9. Deut. 15. 8. Mat. 5. 42. Luk. 6. 35. Psal. 112. 5. & 37. 26.

9. In *lending freely*, this is a Worke of Mercy, commanded unto us from God in his Law, and charged upon us also by our Saviour Christ in his Gospell. The Prophet *David* doth describe a good man by this marke and propertie, after this manner, *A good man is mercifull and lendeth* and hee who hardeneth his heart, and shutteth his hand from his poore brother, doth sufficiently publish to the world, that

that he is a graceleſſe, churliſh, and incompaſſionate man. In the performance of this dutie, theſe few conditions are principally obſervable: We muſt lend without grudging, without griefe, a hard heart, ill thought, or evill eye, or a ſtraite and pinching hand, without taking a pawne or pledge of neceſſarie and preſent uſe to the borrower, without Morgage of Lands, Houſes, Vineyards, or taking the preſent profit thereof, without which the borrower cannot live, and honeſtly maintaine himſelfe, without Uſurie, or any ſecret and ſiniſter contracts and agreements. Such kinde of lending, I confeſſe is very rare in theſe uſurious and cruell times, partly by reaſon of the generall inundation of that raigning ſinne of Uſury, which hath prepoſſeſſed moſt mens minds, partly by reaſon of the hardneſſe and flintineſſe of ſome mens hearts,

Deut. 15. 18. & verſe 7.9.10. Exod. 22. 26. 27. Deut. 24. 6. Job. 22. 7. & 24. 3. 9. Nehem. 5. Deut. 23. 19. Luk. 6. 35.

Pſal. 37. 21.

and partly by reaſon of the unjuſt, unhoneſt, and unequall dealings of ſome wicked borrowers, who make no conſcience of repayment backe againe, yet ſome merciſull men there have beene in this kinde, who have lent freely ſome two hundreth, ſome ſixe hundreth, ſome a thouſand pounds to help and further yong beginners and practitioners in their honeſt trades and profeſſions.

See Dr. Willet *his Catalogue of good works.*

10. In *releaſing and freely forgiving of debts*, in caſes of extremitie, when men are accidentally made poore and unable to pay: the Lord to this purpoſe made a Law in Iſrael that creditours ſhould remit unto their debtors all debts and payments at the end of every ſeventh yeer, that mercileſſe and cruell men might not create beggers in Iſraell, as they doe now too frequently in this Kingdome and Nation. This releaſe may bee

two-

two-fold, either partiall or but ſome part or portion onely, or totall of the whole ſumme, if the caſe ſo requires, wee muſt *lend and looke for nothing againe Luk.* 6.35. require and exact nothing, but remit and forgive all, or at the leaſt a part, as the converted uſurers did. *Neh.*5.11. This is a great worke of mercy and this compaſſion ſhould bee ſhowen unto poore men, who are willing, but by no meanes able to pay their debts, their whole eſtates being already quite eaten up and devoured by the unſatiable teeth of Uſury. Tis true I confeſſe, the politicke law gives thee leave and power, when a poore man hath nothing left, to ſeize upon his body, to commit him to ſafe cuſtodie, to lay him up in cloſe priſon: but I pray thee what ſatisfaction can this make, what profit canſt thou reape hereby, thou maiſt not eate his fleſh to ſatisfie thy bloody appe-

tite, thou canſt not ſet him to ſale, or ſel him for a Bond-ſlave, thou canſt not coine him into money, well maiſt thou keepe him under Irons, ſtarve him in Priſon, and his Wife and Children, (if he hath any) who were ſupported with his honeſt labours: Thou canſt never this way bee lawfully and honeſtly recompenſed, unleſſe thou thinkeſt this Chriſtian ſatisfaction, to have the life and blood of a man for a little guilded durt, filthy droſſe, and ſtinking excrements of the earth. Take heed thou exact not the utmoſt of thy poor brother, and fellow ſervant, leaſt thy Heavenly Maſter and Creditour exact the utmoſt of thee, call thee to a reckning for thy ſinnes, which thou haſt committed againſt him, deale as incompaſſionately and ſeverely with thee, and deliver thee to the Tormentors till thou haſt paid the utmoſt mite and farthing.

Matth. 18. 32.33.

Read and peruſe the Parable well, and withall remember the condemnatorie ſentence of the Apoſtle *James* denounced againſt all ſuch as will ſhew no mercie, *Jam.* 2.13.

11. In a *Relaxation and mitigation of the heavineſſe of the yoake, burthen, and bands of oppreſſion*, under which many lie grieving and groning. As for inſtance, many poore men, diſconſolate widdowes, and fatherleſſe childeren, may bee brought to great miſery and extremitie, by reaſon of the intolerableneſſe of Fines, racking of Rents, exactions of Herriots, &c. Now tell me, is it not a worke of great mercy and compaſſion for rich Land-lords to deale favourably with their poore Tennants in this kinde, and to remit and abate ſome what, ſometimes of their Rents and Fines and Herriots, that ſo they may be able to live by them in ſome commen-

dable fashion, and indifferent state and condition; yea, it is a point of wisedome and an expression of much Charitie and Fellow-feelingnesse in some cases, not to exact as much as is due, and may bee legally obtained; *Nehemiah*, did not require the bread of the Governour, because the bondage was heavie upon the people. Would to God men of eminencie, worth, and worldly abilitie, would imitate the practice of this merciful man: but there are few such tender-hearted, melting, compassionate, great ones, in this frozen, cruell, and iron age. Oh that the complaints of the Prophets were not too true in these our dayes, That of *Esai.* 1.23. of *Amos* 4.1. & 3.10. & 9.4. & 2.6. & 5.11. 12. and of *Micha.* 7.3. & 2.1.2. & 3.3.

Nehem. 5. 18.

12. In *reaching forth a helping hand to releeve the oppressed*, and the distressed, which are brought

brought to a miſerable and calamitous condition: we are enjoyned and commanded by the Lord, to defend the fatherleſſe, to deliver the poor and outcaſt, to ſave them from the teeth and hands of the ungodly. It is the part of the righteous (ſaith the wiſe man) to take their caſes and cauſes into their conſideration, and in another place hee tels us, that tis but a vaine courſe to put of, and excuſe this dutie and office by pretention of ignorance. *If thou forbeare to deliver them, who are drawne to death, and thoſe that are ready to bee ſlaine, if thou ſayeſt, behold, we knew it not, doth not hee that pondereth the heart conſider it? and he that keepeth thy ſoule, doth not hee know it? and ſhall not hee render to every man according to his works?* Now in the diſcharge of this needfull dutie, we muſt look that all lawfull means bee onely uſed, and wee muſt keepe our

Pſal. 82. 3. 4.

Prov. 29. 7. Prov. 14. 11, 12.

ſelves every one within the compaſſe and bounds of his calling. We may contrive and worke the deliverance of the oppreſſed by theſe lawfull meanes.

1. *By Judging* and conſidering their cauſes, defending them and their perſons, and rebuking and oppoſing their enemies, for their ſakes: and this is the dutie of thoſe who are called to the Magiſtracie, and ſuch publike Offices in the Common-weale to bee a Refuge and *Aſylum* to the innocent poore, and fatherleſſe, to ſhelter and protect them againſt the ſtormes and tempeſts of undeſerved wrongs, and injuries which are offered them in the world. Juſt, Holy, and Upright *Job* diſcharged his Office faithfully in this kinde, hee delivered the poore that cried, and the fatherleſſe, and him that hath none to helpe, *the cauſe which he knew not, he ſearched out, hee brake the jawes of the wicked, and plucke*

Pſal. 82. 3. 4.

Job. 29. 12. 17.

pluckt the ſpoile out of their teeth, (that is) he delivered the innocent and harmeleſſe from the abuſive and corrupt power of biting, ſnatching, devouring, injurious and oppreſſing great ones. So did valiant and courragious *Nehemiah*, rebuke the Nobles and Rulers (who like heavie Milſtones did almoſt grinde the poore to powder by their uſurious and unconſcionable dealings) boldly for the peoples ſake: and herein he did but his dutie: for *Princes, Judges, and Magiſtrates* (ſaith a *reverend Divine) *were not ordained altogether, nor yet ſo much for their owne ſakes, that they might have over whom to rule and domineere at pleaſure, as for the peoples ſake, that the people might have to whom to reſort, and upon whom to depend for helpe and ſuccor and relieſe in their neceſſities. And they ought to remember, that for this end, God hath endued* Neh. 5. 7.

* *Sand. ſerm. ad Magiſt. pag.* 138.

Hoc Reges habent magnificum & ingens, &c. prodeſſe miſeris, ſupplices fidelare protegere. Sen. in Medea.

them with power which others want, that they might by their power helpe them to right, who have not power to right themselves, &c.

2. *In pleading* for them: and this is the Lawyers dutie, they should open their mouthes, and plead the poore mans cause, and theirs who are appointed and destinated to destruction, and not for lucres sake prævaricate as many doe, collude, and improve their Sophistrie, wits, and faculties that way to pervert and deprave, and undermine their suits and honest causes. Thus we read did that noble *Ahikam*, and some of the Princes and Elders for the Prophet *Jeremie*, when he was apprehended, arraigned, and condemned to death, for telling the Truth, and the Faithfull discharge of his Prophetical Office: the verdict was brought in by the bloody Jurie of Priests, and false Prophets, *This man is guiltie*

Prov. 31. 8. 9.

Jer. 26. 17. 24.

guiltie and worthie of death: Now this ſentence ſhould have beene as unlawfully executed, as it was determined, had not the Princes and Elders ſtept in betweene, and procured a reprivall for the poore perſecuted Prophet.

3. *By petitioning* for them, as did Queene *Eſter* for *Mordecai*, and the diſperſed and diſtreſſed Nation of the Jewes. So did the Germane Princes make requeſt unto the King of France for the poore perſecuted Proteſtants. Eſter. 7. 3. *Anno* 1559.

4. *By provoking and ſtirring up others to petition for them*, as *Mordecai* did *Eſter*, and as *Pharaohs* Butler ſhould have done for *Joſeph*, *Gen.* 40. 14. had not hee proved a moſt ungratefull and forgetfull wretch. Eſter. 4. 13 14.

5. *By making complaint to ſupreme Authoritie*, againſt even great ones, though of an high and an eminent place and ſtation when they offer undeſerved

wrongs

wrongs and injuries unto the servants of the Lord. Herein was *Abedmelech* the Ethiopian worthily to be commended for that hee interceeded and spake unto King *Zedekiah*, for the Prophet *Jeremiah* whereby hee helped him out of the mire, and stinking Dungeon whereinto hee was throwne.

Jer. 38. 7. 9.

6. By *writing Apologies* for them: as some of the Ancient Fathers did for poore and helplesse Christians, who suffered persecution, under cruell tyrants, and most mercilesse and blood-thirstie Emperours.

Justin, Martyr Tertullian and others.

7. *By abating and mitigating the Adversaries rage and furie* with grave advice, wise and sober counsell: as did that prudent politike, and truely honourable Doctor *Gamaliell* in the behalfe of the Apostles. If men of brains and solid judgements would improve their best wits and faculties this way to dull the edge, and

Act. 5. 34. 39.

and abate the acrimony of mallice and revenge, when sometimes they may (if they were not too cowardly affraid to offend greatnesse) with their loving, exhortary, and perswasive obsecrations, and entreaties they might doe a great deale of good in Church and Common-weale, pacifie, restraine, and for a time disenfierce the enemies and persecutors of Christ and his members, as the fore mentioned *Gamaliel* did the tumultuous, madded, and enraged Jewes.

8. *By a seasonable discovery of the hellish powderplots*, machinations, and secret mischiefes, which are intended by Satan and his instruments against Christs harmelesse and innocent Lambs. Thus did *Pauls* sisters son happily reveale unto him and to the Governour *Claudius Lysias* the diabolicall-conspiracie of those sonnes of *Belial*, who had bound themselues under a curse, that they

Act. 23. 16. 20.

they would neither eate nor drinke, till they had killed the innoxious and guiltleſſe Apoſtle.

Act. 23. 23. 24. 35. & 9. 25.

9 By a *a ſecret conveyance of* Gods meſſengers out of the reach of danger, and deſtruction which was plotted and contrived, by the treacherous ambuſhments, and lying await of cruell and deadly enemies. Thus was the Apoſtle once ſecured, and freed by the noble Roman captaine, and ſet at liberty another time by the Diſciples of *Damaſcus*, when they did let him down by the wall in a basket.

Act. 12. 5. Pſa. 79. 11.

10. *By ardent prayer* and fervent ſupplication unto God for their deliverance, when all humane helpes faile, and no ordinarie lawfull meanes will ſerve the turne, Thus did the Church by their hearty invocation on the Lord, free *Peter* out of priſon, and thus did the Prophet *David* pray for the priſoners, who were appointed to die, and

thus

thus ſhould wee with a concurrent importunitie wraſtle with our Lord and maſter by earneſt and piercing prayer, for his diſtreſſed, and afflicted people, as ſome were in this land, in Queene *Maries* dayes, and as many are now beyond the ſeas, and againſt all the incureable, ſtubborne, and implacable perſecutors and rebells of Chriſt and his kingdome whereſoever. The prayers of the Saints, for ought I know, have beene the meanes to conquer ſtrong cities, and to knock down the enemies of the Goſpell as well as cannons and other warlike engines, they have been the keyes to open the doores to let out his Priſoners, & they are the beſt weapons the Church can uſe (for they be both defenſive and offenſive againſt either corporall or ſpirituall, mortall or immortall enemies.

Preces ſunt arma Eccleſiæ.

11. And laſtly, *by helping them with all our power and ſtrength*

ſtrength, as farre forth as wee have warrant ſo to do. Thus *Abraham* reſcued *Lot* from the heethen Kings, and of late the moſt famous incomparable conquering *Alexander*, the everlaſtingly renowned king of *Sweden*, quickly ſnatched the *German* Princes from the yoke & ſlavery of their imperious enemies. I could wiſh my pen were made of yron, my paper braſſe, marble, or Diamond, that I might ſet down in an everlaſting Character, thoſe moſt memorable, Heroycall, pious, religious, charitable, renowned actions of this moſt glorious King, a King, a conqueour in whoſe honour and commendation, envy, malice, and malignitie it ſelfe cannot but write a deſerved Panegyricke.

13. *In a frequent viſitation* of thoſe that bee diſtreſſed and helpeleſſe, which religion doth binde us, and the promiſed reward at the day of judgement ſhould

ſhould move and induce us to do. Now the poore perſons, which are principally viſitable are theſe. Firſt, Such as be ſicke, a great Empereſſe *Valentinians* wife was wont to viſit hoſpitalls and to miniſter with her owne hands, to the peoples infirmities and neceſſities. Secondly, ſuch as bee made poore, and caſt downe by the hand of God, by the violence and injuſtice of injurious and lawleſſe robbers, or by any other unavoideable and contingent misfortunes. *Job* was reduced to ſuch a forlorne ſtate and condition, and in this his miſery, as hee had ſome over-ſuſpitious, cenſorious, and condemnatory reprovers, to vexe his vexations, augment, and aggravate his ſorrowes, ſo hee had likewiſe ſome true-hearted and fellow-feeling friends to viſit, comfort and relieve him, and to condole with him in his grievances and afflictions. Thirdly, ſuch

Job. 2. 11. 12, 13. & 42. 11.

ſuch as be poore and helpeleſſe neighbours, *viz.* the fatherleſſe, and widdowes, & ſuch as have a great charge of children, whom they are not able to maintaine, and traine up by their own hard labours and endeavours. Fourthly, ſuch as in other parts, lie in priſon for righteouſneſſe ſake: we muſt remember thoſe which are in bonds, as if we were in trouble and affliction with them, an excellent example hereof we have in bleſſed *Oneſiphorus* for whom in particular the Apoſtle made a moſt hearty and fervent prayer unto God.

Jam. 1. 27.

Heb. 13.

2 Tim. 1. 16, 17, 18.

For thus by a conſcionable viſitation of the diſtreſſed, wee ſhall the better diſcover the truely poore, who are pinched with extreameſt penury, from others, who live in want, but are leſſe miſerable: we ſhall ſee what paines they take to live, what burthenſome families they have, how their children are brought

brought up, whether religiously, or no, we shall hereby the better know, how to fit and proportionate our almes, and charity, whether it be bedding, raiment, food, or what else, by the due observation of their wants, further you may know that there is a great deale of attractivenes, sometime in the very visible object to draw men to pittie and compassion: the outward seeing of the eye many times kindles a secret feeling in the heart. When our Saviour Christ saw the multitudes, he was moved with compassion on them, and induced to feed, to heale, to teach them: so likewise when the *Samaritane* saw the wounded man, presently he had compassion on him: yea, by visiting the poore in our owne persons, wee shall learne (if wee have any grace within us) to be the more thankefull to God for those favours and outward blessings, which

Mat. 9. 36. & 14. 14. & 15. 32. Luk. 10. 33.

which hee hath with a more liberall hand collated on us, then on others: and wee cannot but learne a leſſon of temperance, and ſobriety, and reſolve for future times to be very moderate and abſteyneous in the uſe of Gods good creatures, when we ſee that nature is contented with a little, that poore people, through Gods providence and bleſſing, can preſerve & ſuſteine themſelves in good health, and ſtrength by bread and water, courſe fare, meane clothing, and hard lodging. There be more reaſons then theſe yet to move us to this duty. In viſiting the poore, the widow, and the fatherleſſe, for Chriſts ſake, wee are ſaid to viſit Chriſt himſelfe: and according to his promiſe we may expect a reward for our labour, a reward of mercy, not of debt and obligation: and finally hereby our love unto God is eaſily demonſtrable, for if wee

Mat. 25. 36.

ſee

ſee our brother to need, and then ſhut up our compaſſions from him, we may infallibly conclude that the love of God dwelleth not in us. 1 Joh. 3. 17.

14. *In redeeming captives*, freeing poore priſoners, and delivering the ſpoiled out of the hand of the oppreſſor, herein was good *Nehemiah* deepely charitable, hee redeemed his brethren the captivated Jewes, according to his ability, cut off the bondage of the heathen, to whom they were ſold. So likewiſe were the heads of *Ephraim* this way very merciſull, in that they, according to the advice and counſell of the Prophet *Obed*, freed thoſe that they had in bondage and captivity, clothed the naked, fed the hungry, and brought home the feeble upon aſſes unto their owne city *Jericho*. We may not conceive this to be a needeleſſe and ſuperfluous practiſe, for it is Gods owne ordinance Jere. 22. 3. Nehe. 5. 8. 2 Chron. 28. 12. 15.

ordinance, which he eſtabliſhed among the people of Iſrael, it hath beene approved and ratified by the cannons of Councells, which have beene made to this purpoſe. Ancient fathers as *Lactantius*, and Saint *Ambroſe* have preſſed men hereunto, as a high point of liberality. And indeed is there not great reaſon, that we ſhould redeeme our brethren out of a corporall, externall, temporall ſlavery, ſince our bleſſed Saviour ſo freely redeemed us out of a ſpirituall, internall, and (without his mercy) eternall, and inextricable thraldome and miſery? The omiſſion of this duty was the cauſe of the ruine and deſtruction of *Mauritius* the Emperour, his wife, children and family, a condigne puniſhment, for ſo covetous, and mercileſſe a man. * Heathen

Levit 25. 47.48.

See Doctor Willet on Levit. 25. 47.48.

* *The inhabitants of the Iland Majorica, not far from the continēt of Spain, being by their ſcituation unavoydibly expoſed to the injurious outrages & incurſions of Moores and Saracens, are often carried away, as priſoners and captives by them to be redeemed for money of their friends, for whoſe ranſome there are continually on all Sundaies & holy daies publike collections in their Churches. Sam. Lukenor. diſc. of forraigne Cities.*

men

men have commended this mercifull practice, and *Seneca* saith, that it was wont to be rewarded with some publike honours and offices in the Roman commonweale. And for the fuller clearing of this point, I will relate a notable example of one *Pirrhias* a Marchant, who most fortunately, once above the rest, traversing the seas, redeem'd a grave aged, old man from Pyrates and some of his goods, *viz.* a few barrells of pitch, in which afterwards he found great and much precious treasure: so [a] strangely

[a] *Most memorable likewise is the liberality of* Acacius *Bishop of Amida, who when he understood that 7000 souldiers of the King of Persia were taken captive by the Romanes and like to starve for want of food, laid their calamity to heart, and calling his Clergy together, said thus unto them*, our God hath no need either of dishes, or cups, for he neither eateth, nor drinketh these be not his necessaries, wherefore since the Church hath many precious jewels both of gold and silver, &c. It is requisite that the captives should therewith be redeemed and delivered out of prison and bondage, *having thus acquainted the Clergy with this his liberall intention, he commanded the treasure to be translated into money, & therewith redeemed the poore Persian heathen captives. This renowned act of bountifull* Acacius *strooke the King of Persia into admiration, so that he greatly desired the sight of* Acacius, Soc. *Scholast. lib 7. hist. Eccles. cap.* 21.

did

did God reward his worke of mercy beyond his expectation. Many of our Christian brethren are too often taken both by sea-pyrates, and land robbers by Turks abroad, and Dunkerks at home: my meaning is, that many poore men are often pursued with the malitious cruelties of mercilesse men, and cast into prison for improper debts, or for small summes of money perhaps 50, 40, 30, 20, 10. pounds or lesse, which they owe themselves, and would, but are not able to discharge, now if these debts be involuntary and unavoydable (as sometimes they may be) if the poore men have lived honestly by their labours, and industrious courses, and do promise a reformation of their wayes, wherein they have been defective, and a circumspection and diligence in their calling for time to come, is it not great pitty that these

wretched

wretched Christians should lye & starve, & perish in prison? and is it not great charity to pay their debts, knock off their bolts, and set them at liberty againe? Such certainely as have beene liberall this way, in redeeming captives from heathenish bondage beyond the seas, or in delivering the oppressed from the tyranny and cruelty of barbarous and Paganish Christians here at home, may worthily be reputed and recorded for most charitable persons. Of some such doth Doctor *Willet* make mention in his Catalogue of good workes.

15. *In burying decently the dead* corps of our poore deceased friends and brethren: this is undoubtedly a good and charitable work, for our Saviour Christ commended it in the penitent woman, which annoynted him against his buriall. This honour did *Joseph* of *Arimathea* performe

Mat. 26. 10
Mar. 14. 6.
Mark. 15. 43. 46.

forme unto Christ, and this fa-
vour and love did those devout
men shew unto *Saint Stephen*
that blessed Proto-martyr, they
buried his body, and *made great*
Act.8.3 *lamentation over it.*

Thus wee see, wherein we are
to exercise our liberalitie and
how many wayes we may ex-
presse our charity. And for the
better relieſe and sustentation of
the poore, let me prescribe one
way more, whereby many men
may be more charitable then they
are; and the needy more frequent-
ly comforted and refreshed. To
effect and bring this to passe, all
Magistrates, and inferiour Offi-
cers should (as it greatly behoves
them) with care and conscience
put in seasonable execution all
such penall statutes as are esta-
blished and authorized for the
curbing and restraining of offen-
ders, and also consequently for
the relieving of the poore by the
mulcts and forfeitures of delin-
quents

quents. Politicall and wholesome constitutions there are many in this kind, as for instance for [a] unlawfull gaming on the Lords day, [b] for swearing or cursing, [d] for tipling and carousing contrary to the statute, [c] for keeping an Ale-house without a licence, or for not [f] selling due measure, for being found [g] drunk and swinishly distempered, for [h] Constables or Church-wardens neglect to levy the forfeitures of offendors: now if Magistrates, and Officers would breath fresh life into these languishing Lawes, by severe execution, and discharge their duties more faithfully, and conscionably then some of them do, the mouthes of blasphemous swearers would be stopt, disorders and outrages would be prevented, much swinishnesse and beastly intemperance would be suppressed, the poore would be oftner relieved, the common-

The penalties and forfeitures are these.
a 3 s. 4 d. a man.
b 12 d an oath.
d 3 s. 4 d.
e 20 s.
f 20 s.
g 5 s.
h 40 s.

weale would be bettered and rectified, the King would be honoured and obeyed, and God would in all be glorified.

Chap. XX.

To whom mercie is to bee shewed.

ALbeit from the precedent Chapter it may easily be collected, whom we are to make choice of, as the objects of our charity, yet to cleare all doubts, and to give full satisfaction to all that desire to be rightly enformed in in the present point, I will more distinctly describe the persons, who are to be relieved, and what order wee ought to observe in the distribution of our Almes, in these

theſe two immediate following Chapters.

The Apoſtles rule in generall is, that we muſt *do good unto all men, but more eſpecially to them that are of the houſhold of faith*, who are called by the holy Ghoſt litle ones, Diſciples, beleevers, Chriſtians, Saints, fellow cittizens, brethren, the houſhold of God, &c. And the Scriptures do in generall commend unto our mercy the poore and needy, and among theſe more reſpectively the ſtranger, the widdow, the Orphan, and the fatherleſſe. To deſcend to ſome particulars, we ought to be charitable, pittifull-hearted, and liberall handed, *viz.*

Gal.6.10. Mat.10.42. Pſa.41.1. 1 Joh.3.17. Deut.15. 7.&.14.29. & 16.11. Lev.19.10. Jam.1.27.

To ſuch as are waxen poore, and fallen into decay, theſe muſt be relieved according to Gods owne divine and heavenly ſtatute. *Lev.*25.35. *To ſuch* as by accident are unexpectedly overtaken with a ſuddaine faintneſſe,

with cold, hunger, or any other grievance or distresse, and cannot have a present supply from themselves, or their friends, though they be themselves able at other times, to help and relieve others. Therefore *Succoth and Penuel* did play a very churlish and unmannerly part in denying reliefe to *Gideon* and his army. *To such* as wee know (though poore and miserable) of an honest life and conversation, and very laborious and industrious in their callings: thus did *Boaz* shew himselfe kinde and mercifull to *Ruth* and old *Naomi*. *To such* as are plunged into deepe debt by reason of heavy bondage, or the intolerable cruelties of exacting extortioners, out of which they are never able by their owne power and abilities to redeeme themselves. *To such* as are ready to perish in their journeyes, be they aliens, strangers or heathens: *David* you

2 Sa m.17. 28.26.

Judg.8. 6.8.

Ruth.2.8. 14.15.16. & 3.17. Nehe.5. 2 Kin.4. 1.7.

1 Sam.30. 11. Luk.10.

you know relieved the almoſt famiſhed *Egyptian*, and ſo did the *Samaritane* ſuccour the wounded man. *To naked*, indigent, feeble and captivated perſons, *To ſuch* as want proviſion, dayly bread, competent and neceſſary food and nutriment, *Nehemiah* tooke a ſpeciall care for ſuch, as appeares by his ſending of portions unto them. *To poore* chriſtians with relation to them as they are chriſtians, thus the Primitive Saints comforted and ſuccoured one another by their mutuall and reciprocall reliefe, and aſſiſtance, the *Antiochians*, *Macedonians*, and *Corinthians*, ſent reliefe to the beleevers in *Judea*. *To* the diſtreſſed Prophets, and meſſengers of the Lord: charitable in this kinde was the widdow of *Sarepta* unto *Eliah*, and good *Obediah*, *Ahabs* ſteward unto an hundred Prophets of the Lord, ſo was *Phœbe*, *Mary*, and other good

2 Cron. 28. 15.

Nehe. 8. 10.

Mat. 10 41. Act. 2 & 4. & 11. 28. 2 Cor. 8. 9.

1 King. 17. 15.

1 King 18. 13.

Mat. 10. 41. Rom. 16. 2.

women, so was *Onesiphorus*, the converted Gaoler, the *Philippians*, and others. The large bounty of *Mrs a Smith*, b *Mr Rogers*, c *Mr Ridge* a Grocer in London, of *Mrs d Venable* in this kinde is before notified, and never to be forgotten. *To poore prisoners* (these though once bad men) may be good objects of our charity. Many in the citie of London have beene liberall this way, Sir *Wolston Dixie* gave above 60 pounds, *Mr Fuller* gave Messuages and Tenements to this purpose, *Mr Thomas Fisher* 20 pounds to redeeme poore men out of prison, who are cast in for small debts: so did *Mr Robert Rogers* give 150 pounds to this end, and the *Lady Ramsey* 500 pounds. *To such* as were once men of credit, and great trading, but now poore and unable to manage their calling and profession of themselves any longer, *Mr Blundell*

Phil. 4. 18.
These gave
a 300 l
b 100 l
c 400 l
d 500 l
vide Dr Willet *Catalogue of good works.*

Blundell the clothier gave 900 pounds, and *Mr Offley* 600 pounds, *Mr Heyden* 1000 pounds to bee lent unto such Tradesmen to uphold and support them. *To* yong and hopefull beginners in a lawfull vocation, one *Mr Woodward* gave 200 pounds, *Mr Offley* 600 pounds, *Mr Heiden* 1000 pounds, *Mr Norton* the Stationer 1000 pounds to be lent freely unto them. *To* poore honest and painefull maides marriages, wee want not example in this kinde neither, *Mr Kendricke* gave to some 10 pounds a peece, Sir *John Gresham* neere a hundred, one *Mrs Daxie* 20 pounds, *Mrs Woodward* widdow gave part of 200 pounds this way, the *Lady Ramsey* 20 pounds, *Mr Blundell* for them in *Teverton* 400 pounds, Sir *Thomas Offley* 10 pounds, *Mrs Jane Baker* 100 pounds. *To* poore housholders who have a great family,

and but ſmall meanes to maintaine their heavy and burthenſome charge, the forenamed Sir *Thomas Offley* gave ten pounds this way alſo. Such poore as theſe, are ſooner to be pitted, and more worthy our almes and liberality, then many clamorous vagabonds, that begge in the ſtreetes. To poore ſouldiers who were preſt forth to do their country ſervice in forraigne wars and are lawfully returned home againe perhaps maymed, or ſome other way needy and diſtreſſed, to ſuch the forementioned *Lady Ramſey* gave twenty pounds, for they are to be relieved, pitied, and commiſerated.

To any whom we know, or may know to be ſicke, blinde, lame, diſeaſed, decreped, paſt labour, any way in want, and not able to helpe themſelves, to theſe it behoves us to ſhew pitty and compaſſion. It is an ordinary cuſtome among the richeſt and ableſt

ableſt Turkes (as the Hiſtorian tells me) to ſend abroad their ſervants of purpoſe, to hearken among their neighbours, which of them wanteth victuall, money, or apparrell, that ſo they may accordingly ſupply their neceſſities: where is the Chriſtian that doth ſo? It is a ſhame that we ſhould come ſhort of a Mahometan in vertuous courſes and morrall practiſes. Tis true indeed, the uertues of heathens are not entirely good, but mingled with many vices and imperfections (yet good they are in the matter and ſubſtance, though not in manner and circumſtance) and they will ſerve to ſhame many of us Chriſtians, and one day will riſe up in condemnation againſt us.

CHAP.

Chap. XXI.

Of the order to be observed in our Almes-giving.

AS all things must be done seasonably, for time, so also decently and commendably for order, this latter circumstance must be observed in our works of charity as well as the former. Therefore to prevent a ὕστερον πρότερον a preposterousnesse, herein, I will prescribe a few generall and particular rules and directions in this case.

The generall are these.

1. In the first place, the publike state of our country wherein we live, is to be preferred before all other: a generall, and Epidemicall

pidemicall diſeaſe, which ſeizeth upon multitudes, & nations, and kingdomes, is more dangerous then a private and perſonal infirmity and ſickeneſſe, and it ought chiefly to be prevented and remedied, if poſſibly it can: ſo the publike miſeries of a ſtate and kingdome is more dangerous and ought ſooner to bee ſtopt and ſuccoured, then the diſtreſſe of a private man.* *It is ever better that one member ſhould periſh then that the whole body ſhould be conſumed.* Gracious *Nehemiah* laid the common calamitie chiefly to heart. *Nehe.* 1 4. Hee faſted, mourned, wept, prayed, and improved all his owne power and abilitie, and uſed all poſſible lawfull meanes to remove it, as the whole booke doth evidently demonſtrate. This is it, for the preventing of which we are to fight and ſacrifice our lives, as David was ready to do. 1. *Sam.* 17 40. *Joab*, and

* Bolton *gen. direct. walking with God.* pag. 267.

and his brother. 2 *Sam.* 10. 12.

The generall Calamitie of Gods owne peculiar people and inheritance, must be respected and regarded, especially when any great danger is present or imminent, I must be so affected herewith, that I must not thinke it too much to adventure livings, lands, honours, preferments, and life it selfe, to do them any service, or to affoord them any help or to further their deliverance. Thus resolute and couragious was *Esther* for the afflicted Jewes. *Chap.* 4. 16. *The particular rules are these.*

1. We must remember that charity (according to the common speech) ought to begin at home: we must in the first place provide for our owne house and family. *Gen.* 30. 30. *Prov.* 31. 15. my meaning is, wee should not onely lay up in store, and provide livings, and lands for our children, and care moderately for

for future times, but also for the present, allow competent maintainance, and corporall necessaries unto our servants, by whose labours wee are supported and susteined. *A good man*, (saith *Solomon*) *is mercifull to his beast*, how much more mercifull do you thinke should he be to his owne houshold servants, while they spend their life and strength in his services and imployments. God we know, provided lawes for the rewarding and encouraging the labour of bruit beasts. *Deut.*25.4. and can wee thinke that he requires no wages, and rewards for his owne Saints and servants. The labourer (whether in spirituall or carnall things is worthy of his hire, and wee shall find that the Lord provided a law to this purpose. *Lev.* 15.12,13.14. That Bond-men and servants, when they had finished their yeeres of service, should not go away empty handed,

ded, but be liberally furnished out of the flocke, and the floore, and the winepresse, and such things where-with God had blessed their Masters: And indeed, nothing can be more congruous, and reasonable, then that honest poore servants, who have faithfully served for many yeares, at the expiration thereof, should be liberally dealt withall at their departure.

2. In the next place we must with a tender and Charitable eye watch over our owne naturall kindred, sprung lately from the same progenitours; we must doe good unto, and provide carefully for the poore of our owne bloud, who depend upon us, of these, is that place in 1 *Tim.*5.8. to be understood, for the word which is rendred (*house*) in the Text, is translated *kindred* in the Margin; the scope of the Apostle there, is to free the Church from unnecessary charges

One Mr George Gilson a wealthy man is herein highly to be commended in that he gave in his life time 160 pounds yearely for a long time to his poore kinsfolke. Vide Dr Willet Catalog.

ges, and burthens as is apparant *verſ.* 16. and to impoſe the care of providing for poore kindred upon thoſe of the ſame ſtocks and pedegree, who are able to relieve them, as may be collected out of the fourth *verſe* of the ſame *Chapter*: where they are commanded *to ſhew kindneſſe* or piety *at home, to their owne houſe* and family, and to requite their parents, in affording them nouriſhment, and ſufficient neceſſaries for their bodies. This kinde of retribution the Greeks very fitly expreſſe in a figurative word ἀντιτιθέναι which ſignifies to make ſeaſonable requitall: the Meataphor is taken from the Storkes, who, by the very inſtinct of nature, are taught to be carefull of the Bird of the ſame neſt and feather. It is credibly reported by good Hiſtorians that when the old-ones are growne ſo feeble and impotent with age, that they cannot prey and

Ciconiæ parentes Senio confectos nutrire ſolent & in volando feſſos ad terga recipere & juvare. Ariſt. hiſt. anim. lib. 8. cap. 3. Plin. lib. 10, cap. 23.

and get their food, as they were wont, the young-ones doe feed and nouriſh them, and when in flying they grow faint and wearry, they ſupport and carry them on their backs: nature it ſelfe, hereby teaching us this leſſon, that we ought, if of power and ability, to be very reſpective and carefull of our parents and kindreds, and to ſupply their temporall wants and neceſſities. We have a wholeſome and Charitable Law, which may very well be called * πατρὸς καὶ μητρὸς, wherein the Father and Grandfather, Mother and Grandmother the Children and the Grandchildren of every poore impotent perſon, not able to worke, are commanded to relieve them upon forfeiture of twenty ſhillings for every Month, and in caſe of *non-payment*, they are to be committed to priſon. Such as faile in this Charitable duty degenerate into a degree of brutiſhneſſe beyond

*Scap. Græ. lexi. See Dalton cap. 40. fol. 96.

yond the Storks; for they are not herein deficient; or according to the Apoſtles cenſure, they may be accounted worſe, more hard-hearted and uncharitable than infidels, who as it ſeemeth by his ſpeech, would not ſuffer their neere kindred to live upon publike Almes, but ſuch as were of ability among them, would take ſpeciall care for their relieſe and maintainance. This place therefore you ſee is notoriouſly abuſed, and perverted by too many Covetous, and Carnall wordlings, who like Spiders ſucke nothing but poiſon out of the ſweet flowers that grow in the Paradiſe of the Scriptures. Aske ſome *Nabal* or other (there bee too many of them in the world) why he is not more liberall and Charitable to his poore, naked, and all-moſt famiſhed Neighbours? and he will make this anſwer, I muſt doe as I may, and as I am commanded by the Word

Word of God, I must first provide for my selfe, wife and children, or else I were worse than an Infidell; this is the excuse, pretence and (in his conceit) invincible argument whereby hee thinks hee is able to confute all objections whatsoever, and to defend himselfe in his covetous and cruell practices: Thus *flesh and blood be suffred to make the glosse, it is able quickly to corrupt a right good Text.* The Apostle in the forementioned words, meanes no such thing, as men would have him. Hee is so farre from giving liberty unto worldlings to carke and care for posteritie immoderately as they doe, that he rather perswads all good Christians in those very words, unto liberality and the duties of Charity; so then wee will retort the Argument, and breake the covetous mans pate with his owne weapon, thus, He that will not provide for his owne

Sand. Ser.

owne house, or his kindred is worse than an Infidell: (that is) He that is not Charitable and liberall unto his Parents, Nephewes, and unto his poore distressed and impotent Kindred though they live not in his house, but are planted abroad from him, That man may bee said to bee worse than an Infidell; therefore those covetous and carnall men that carke and care, onely for those that are under the same roofe with them, they are most mercilesse and uncharitable wretches, no better, nay worse than Infidels.

3. In a third place we must lend a helping hand unto our poore neighbours and common friends and familiar acquaintance who live in the same parish with us, with whom wee have mutuall societie, entercourse, and commerce unto whom, as we are neere in situation, so we should bee in affection and

Prov. 3. 27. 28.

and readineſſe to helpe them upon all occaſions and opportunities. Not onely Divine, but humane Lawes doe impoſe a neceſſity upon us to be Charitable to our poore neigbours, both which wee muſt obey for Conſcience ſake: And although there bee the ſtrong Obligation of a twofold precept to tye us hereunto, yet our acts of Charity are not the leſſe commendable, if we give with a Charitable heart, and willing affection.

Deut. 15. 7. Levit. 25. 35. 4. After theſe we are to exerciſe our bountie and liberallity towards our poore Countrimen, who were borne and bread in the ſame native ayre and ſoile, then to ſtrangers and ſojourners, and then our enemies. For theſe we are to love and relieve too in their poverty and extremity. Mens naugty hearts doe naturally riſe againſt their enemies, with much enraged anger, diſdaine, and contempt and this doctrine

doctrine may, perhaps, seeme to be a *Paradox* unto revengefull and vindictive spirits. But reade, I pray, these Scriptures, *Luk.* 6.35. *Rom.* 12.20. *Prov.* 25.21. and then tell mee, whether this dutie doth not lye upon thee with a heavie necessity: thou art commanded to be mercifull even as thy heavenly Father is mercifull, now hee makes his Sunne to rise on the evill and on the good, and hee causeth the Raine to fall on the just, and on the unjust: He shewes abundance of favour unto his enemies, and the greatest rebels of his Kingdome, and if thou wouldest bee holden a Childe of thy Father which is in heaven, thou must doe so too, to love those that love us, to doe good unto our friends, who can and will make satisfaction and requitall is no such great matter, for the Publicans doe even the same, and we can never expect a reward from God for this carnall

Mat. 5.45, 46. Luk. 6.36.

Mat. 5.46, 47. Luk. 6.32, 33.

nall love, and these Civill natu-
rall, and Morall actions. But to
feed and refresh our very deadly
and approved enemies, as *Elisha*
counsel'd *Jehoram* to do, 2 *King.*
6. 22. is a good Argument of
selfe-deniall, of a gratious heart
and humble disposition, and it is
a notable worke of Mercy,
which shall not be unrewarded
at the last day.

Now because in the relieving
of the truely poore and needy,
there must needs bee a Prioritie,
and Posterioritie, observe againe
that we are to succour.

1. Such as are in extremitie
and ready to perish, unto these
Job had a principal respect, *chap-*
ter 29. 13. and the mercifull *Sa-*
maritane, *Luk.* 10. 33. 34.

2. Such as are in necessitie,
waxen poore, and fallen into
decay, (as *Job* was by reason of
fire, injurious outrages of ene-
mies, or by any other unavoyda-
ble mis-fortunes, whereunto
mortalitie

Levit. 25.
30.

mortalitie is liable, and obnoxious, unto theſe muſt wee reach forth a helping hand, to raiſe them up againe, as *Jobs* friends did him: *chap.* 42. 8. Among theſe two ſorts of poore, whether in extremitie or in neceſſity, ſpeciall care is to be had. Firſt, of the Fatherleſſe, the Widdow, and the Stranger, *Job.* 31.16.& 29.12. 13. *Deut.* 24.19.20.21. Secondly, of ſuch as are truely religious, *Pſal.* 16.3. *Rom.* 12.13. It behoves us in my opinion to reſpect, love, and relieve ſooner a zealous, pious, and gratious Alien or ſtranger, than an Atheiſticall, prophane, and irreligious Coozin. *Quia ſanctior eſt copula cordium quam corporum*, becauſe Spirituall kindred and conſanguinitie in Chriſt is more excellent, than that which is only corporall and carnall: Upon ſuch as theſe did the Prophet *David* fixe his affection, he delighted in no mans company, *Bern.*

Pſal. 116.

but ſuch as did *excell in vertue, feared the Lord, and kept his Commandements, Pſal.* 119.63. and the Apoſtle enjoynes us to have a ſpeciall care of the *Houſhold of faith, Gal.*6.10. Now becauſe among thoſe that are religious ſome may ſtand more in neede than others, it concernes us to be very reſpective unto, and tenderly watchfull over thoſe that are impriſoned, baniſhed, or maliciouſly perſecuted for Chriſt and his Goſpell ſake. It is a tranſcendent piece of charitie to releeve a *Jeremie* that is brought to diſtreſſe and miſery for telling the Truth: for Chriſt is relieved in the perſons of ſuch, and he will not forget to reward ſuch merciful men at the day of Judgement, *Matth.* 25.34.&c.

CHAP. XXII.

Chap. XXII.

To whom not to give.

I Am very loth to enter into this diſcourſe, fearing leaſt wretched miſers and churliſh *Nabals* ſhould hence take occaſion to harden their already too obdurate hearts, againſt all ſorts of poore, when they underſtand that there are ſome altogether unworthy of any pittie and compaſſion: My purpoſe herein is not to ſhut up any mans hand againſt the truly poore and needy, but to direct the mercifull man, how he may ſometimes ſpare where hee ought, that hee might the better give where he ſhould.

1. The bleſſed Apoſtle Saint *Paul*, who himſelfe was very

Charitable, and earneſtly in his Epiſtles exhorted others thereunto, delivered this *Cannon, that ſuch as lived inordinately, and would not worke, ſhould not eate*, yea, he chargeth the *Theſſalonians* to deteſt and abandon the acquaintance and company of ſuch diſorderly loyterers.

2 Theſ. 3. 6. 10. 14.

2. We are not to relieve (except in caſe of extremitie, and upon point of periſhing) ſuch as by the Statutes and wholſome Lawes of our Land are ſtigmatized and branded with the names of rogues, as all runnagates, vagabonds, and ſturdie beggers are, the very ulcers, ſcabs and vermine of a Commonweale: all ſuch wanderers as have neither houſe or home, and make idleneſſe and begging their trade and occupation, are forbidden to begge, and ſo are we forbid to relieve them.

Theſe are not fit objects for our Charitie, for to helpe and main-

maintaine ſuch profeſſed wanderers, who may, and can, and will not worke, were to maintaine a ſchool of roguery. Therefore let us ſhut our eyes, and our eares, and our hands, and our hearts againſt them, and take ſpeciall care that the Law bee executed upon them, and yet we are not uncharitable.

1. Becauſe the Statute lawes in this kinde are made by the Conſultation of the wiſeſt and choiſeſt men in the kingdome, and by the conſent of thepeople, and it were a very preſumptuous and contumacious thing to diſapprove by our practice what deeper judgements have allowed and eſtabliſhed by our owne approbation.

2. All lawes authorized and ordained to rule us in good and lawfull things, which are beneficiall to the Common-weale, and conſonant to the Word of God (as theſe are) doe binde 2 Theſ. 3. 10. Rom. 13. 5.

1 Pet. 2. 13. 17. Eccles. 8. 2.

and tie our Consciences. For Magistrates (saith the Apostle) must be obeyed for Conscience sake: and we are commanded to feare God, to honour the King, and to keepe his lawfull Commands.

3. This is the way to suppresse such a Lawlesse generation of lewde vagarants, and to prevent manifold sinnes and impieties, which are usually perpetrated among them, as thefts, adulteries, murthers, drunkennesse, and other such most abhorred abominations, not to be tolerated or suffered among the Professours of the Gospell.

4. They beare the name of Christians, but live under no setled Ministerie, in no honest course and vocation, feeding like Droanes on other mens labours, and being more like in their lives and conversations to Turks, and Infidels, than to reformed Christians. *Plato* allowed not any beggers

beggers in his conceited Common-weale: for, indeed they are in a State, as a Wenne is in the face, a very great deformitie and blemmish, and well ordered Republikes, suffer them as little as may be.

5. They very much disgrace our Christian religion, and disable our Charitie; for if they be needy and poore indeede, why then doe we suffer them, to live like rogues, to begge from door to doore, contrary to Charitie and Christian religion? and if they deserve punishment, rather than mercy, why doe we abuse, and mis-imploy our charitie, and not rather seeke their reformation by some legall course, and lawfull proceeding?

6. The relieving of such unworthie wretches, is a means to animate and encourage them in their ungodly conversations and to cause them to continue on still in their idle, prophane, and

unsufferable courses, and so wee become guiltie by our foolish pittie, of their sinnefull practises.

7. We mis-imploy and mis-pend our Almes, which might better bee reserved for others, who are more indigent and penurious, and whom we in Charitie stand bound to relieve and succour.

8. Wee can never reape any comfort from this our conceited Charitie, and liberalitie, because the concomitants, & consequences hereof are apparantly evill, and unlawful: for in relieving vagarant, towns-end beggers, contrary to the Apostles rule, we disrespect the wisdome of the holy Ghost, also the wisedome of the King, and State, we disobey and contemne authoritie, incur sometimes many penalties, and pecuniarie mulcts, which we are loth to pay; and harden them in their most cursed and heathnish courses

ſes. Charitie certainly is not rebellious and oppoſite to authoritie, it doth not elevate or puffe men up, it doth not ſuffer them to adore their owne fancies and conceits; nor to preferre their owne private opinions before the Lawes of their Soveraigne. Therefore let no man delude himſelfe, and others too, by this indiſcrete beneficence, and (as I may ſo ſpeake) uncharitable charitie. Theſe Ulcers and Dron's of the Common-wealth are unworthy of any honeſt mans Almes, and he that ſhewes them mercie, doth them, and himſelfe, and his Soveraigne, and the Common-wealth, much wrong and injurie. I ſtand to preſſe this Point the more vehemently, that hereby I might diſcover the folly, and rectifie the erroneous judgements of many ignorant men, who dare to defend this indiſcreet and unprofitable kind of Almes-giving, and are ever

too too ſlacke handed to any pi-
ous and more charitable works.
All learned Divines with an un-
animous conſent condemne, and
cenſure this ſort of beggers, as
unworthy objects of a Chriſti-
ans charitie, for they live con-
trarie to Gods Ordinance with-
out a calling, they are unneceſſa-
rie burthens to the Common-
weale, they are members of no
body, neither Eccleſiaſticall, nor
politicall, they doe no ſervice
either to God or the King, they
live in ſo baſe and brutiſh a
courſe of life, *tanquam fruges*
conſumere nati, as if they were
borne for no other end, but
to eate and drinke, to conſume
and devoure Gods good Crea-
tures. A learned and godly Di-
vine declaimes very ſharply a-
gainſt them, and citeth the An-
cient fathers, the Civill Law,
Imperiall Conſtitutions, and
other decre's in Germany againſt
them: *Atticus* the Biſhop of

Hor. 1. Ep. 2

Zep. Lib. 2. cap. 13. in Pol. Eccl. de validis mendicant.

Con-

Constantinople sent a great summe of money to the poore of *Nice*, but with this limitation and restriction, that it should not bee given to such as respected onely the belly, and made a trade of begging, but to such as were truely poore, and ashamed to begge. *Give not to the ungodly*, (saith the wise man) *and helpe not the sinner*, meaning such as made a trade of sinning, as these sorts of base, brutish, and heathenish people doe: well said S. *Austins* to this purpose. *It is farre better to withhold bread, than by giving to make the poore rest securely in his unrighteousnesse.* To conclude this chapter then, idle loyterers, and disorderly vagabonds, wherewith our Countrie now swarmeth, are not to bee relieved with the fruites of our Almes, except as before 'tis excepted, in case of utter extremity. And yet I would have every one to bee good to the poore.

Socrates hist.

Ecclus. 12. 4. 5. 6.

* *Ad. vincent Donat.*

poore, the which that we may be, wee must understand aright who are the poore, and what it is to be good to the poore, and for direction herein, heare what a* learned Divine hath written to this purpose: *Not he onely is good to the poore, that delivereth him that is oppressed: nor is hee only good to the poore, that releeveth him, when hee is distressed, but hee also is good to the poore, that punisheth him when he is idle: He is good to the poore, that helpeth him, when he wanteth, and he is no lesse good to the poore, that whippeth him when he deserveth. This is indeed, to bee good to the Poore, to give him that Almes first, which hee wanteth most: If he be hungrie it is Almes to feede him, but if hee bee idle and untoward, it is Almes to whip him: so then relieve the poore, but then those that bee poore indeed. All that begge are not poore, all that want are not poore, all that bee poore,*

* *Mr.* Sandersons *ser.* 1. *ad Mag.* 142.

poore, are not poore indeede. There is a great deale of difference betweene the ſturdie begger and the truely needy Chriſtian: They that are old and impotent, and paſt worke, they that are ſicke and lame, and cannot worke, they that are willing and able, but cannot get worke, they that have great families, and cannot maintaine them by their worke; theſe be the poore indeed, and unto ſuch as theſe, be good and merciſull.

CHAP. XXIII.

Chap. XXIII.

Of the unmercifull who they bee, and of the miseries of the mercilesse.

Among al the sons and daughters and sinfull ofspring of *Adam*, none lie plunged in so deplored and lamentable a condition, as pittilesse, compassionateleſſe, hardhearted, cruell, and unmercifull men, for they stand registred in Gods Booke among the vessels of wrath, who one day shall be filled full with the furie and indignation of the Almightie. Curſed they are in their life, curſed at their death, and moſt curſed shall they bee at the day of Judgement: If you desire to

Matth. 5. 41.

know some of their names, they are such as these, Extortioners, Usurers, extreame Exactors, Oppressours, Hordersup of Corne in times of scarcitie, Enhauncers of the prices of things, Covetous niggards, Churlish *Nabals*, cruell Depopulatours, detainers of the Labourers deserved wages, Bribetakers, Mammonists, Idolizers of dust and clay, cunning circumventers, and over-reachers of their brethren: besides these, there be more of this cursed Catalogue and black Guard, as for instance, *Such* as give to the poore, but with a grudging heart, and frowning face: such as shut their eyes, and their ears, and hands against the helplesse members of Christ, *Such* as spare more than needeth, and spend more than they ought, in proud Plumes, gay Clothes, Gaming, Gluttonie, Drunkennes, and riotous Revellings, upon Hawks, or Hounds, or Players, and

and perhaps, ſometimes upon Whores and Harlots, *Such* as give juſt nothing at all, or as good as nothing all their lives long, and at their death, part with ſome pitifull portion to the poore, becauſe they can keepe it no longer. I cannot give you the entire and perfect number of all theſe hard-hearted and mercileſſe men, who will one day wiſh that they had never beene borne, or (if they muſt needes have a being and exiſtence) that they might be Metamorphoſed into a bruite beaſt, a ſtocke, or a ſtone, or any ſenſeleſſe or inanimate creature, that ſo they might bee the leſſe capable and ſenſible of thoſe heavie plagues and puniſhments, which are the juſt deſerv'd ſtipend and reward of every incompaſſionate and pittileſſe man.

I could wiſh, that I were endowed with the Art and skill of ſome cunning *Appelles*, that I might

might delineate and describe this monster of men in his proper colours, and represent him to your view in all his defects and deformities, that so you might together with his person, loath and abominate his conditions and practices: I finde in the sacred Scriptures some few marks and properties, whereby I may thus describe him: He hath not the least sparke of true love either towards God or man, not the smallest dramme of saving faith, for though he beleeves, yet tis but a diabolicall assent or presumptuous confidence: he hath no feare of God before his eyes: He can finde no acceptance with God, when he makes his prayers unto him, for when he cryeth he shall not be heard: he is a barren and fruitlesse Figtree, which shall surely be burnt, a most cursed miscreant, which shall certainely bee condemned, a faithlesse and mercilesse steward, which

1 Joh. 3. 17.
Jam. 2.
Job 6. 14.
Pro. 21. 13.
Luk. 3. 9.
Psal. 109. 16. *with verf.* 6, 7, 8. *to verf.* 15.
Jam. 2.

which ſhall bee delivered to the tormentors; a notable foole, that to winne the world will loſe his owne ſoule: he is a very theefe and robber of the poore, nay which is worſe, hee is a man of blood, ſaith *Eccleſiaſticus*, a devourer, a murtherer of the poore: for, ſaith Saint *Ambroſe*, *Si non paviſti, occidiſti*, thou haſt killed thy poore brother, whom thou haſt not fed. This is to kill, ſaith the ſame *Father, *to deny the meanes of the preſervation of life: to keepe in thy bags which ſhould relieve the poore, is to bury in the grave, the life of the poore.* And leaſt men ſhould thinke theſe words to be but wind or ſuperfluous, & empty breath, and make light of ſuch paper Gun-ſhots, as having no ſtrength and power to pierce through the heart that is harneſſed with inhumanitie and pitileſſe cruelty, and congealed unto Adamant, let them ponder a while upon the parable

Mat. 18. 34.
Luk. 12. 20.
Eccleſ. 34. 21.
* *In* Pſal. 118.

parable of the mercileſſe man, who tooke no pitty on his fellow ſervant, and was therefore rigorouſly handled by his owne Lord and Maſter, and caſt into Priſon there to bee tormented everlaſtingly for his dogged diſpoſition, and cruell carriage towards his fellow-ſervants: Or let them take theſe two principall examples into their ſerious conſideration: the firſt is that of unmercifull *Dives*, who for denying *Lazarus* a little hard lodging, a bed of ſtraw, was tumbled downe from his bed of Downe into a bed of flame, for denying him the crumms which fell from his table, was fed with fire and brimſtone in the pit of hell, and for denying him drinke to quench his thirſt, was denied himſelfe a drop of water to coole his tongue, ſo true is that of Saint *James*, *Hee ſhall have judgement without mercy: that hath ſhewed no mercy.* The other exam-

Matth. 18.30.34.

Luk.16.

Jam.2.13.

example is that of the Emperour *Mauritius*, who through covetousnesse and love of money, refusing to redeeme certaine Christian captives, who were destinated by the Conquerour to the sword and destruction, in case of *non-payment*, was reduced into a most lamentable state and condition, to a most mercilesse and doleful end. After this cruell and bloody act of his, in not redeeming the captives (for he had a finger in their slaughter as well as the enemie, because he might have saved their lives) he never thrived or prospered in any thing hee went about, the Lord gave him over to the horrours of a troubled and wounded spirit, to bee vexed with continuall feare of treason, and to bee tormented with the præapprehension of the torments of hell, but praying against those future paines and punishments which he feared in another world, and rather

rather chooſing to bee afflicted and plagued in this life, in a dreame (though they bee moſt commonly falſe and * deceitfull) hee learned the decree of God againſt him, that hee ſhould bee dethroned, and delivered up into the hands of bloudy *Phocas*, one of his Centurions, who ſhould aſpire and attaine unto the Emperiall Crowne and dignitie: And even ſo it came to paſſe, as he foreſaw in his imagination, for the ſame Centurion rebelled againſt him, got the upper hand of him, was proclaimed Emperour in his ſtead, and aſſoone as he was liſted up upon the wings of ambition, to the higheſt top of honour, power and Emperiall majeſtie, hee purſued his former lord and maſter, tooke him priſoner, firſt ſlew his wife and five children before his face, (hee himſelfe all the while crying; *Juſtus es Domine & rectum judicium tuum*, Juſt art

* *Somnia ne cures nam fallunt ſomnia plures.*

art thou, oh Lord, and righteous is thy judgment:) and after hee had dispatched them, he murthered most miserably poore *Mauritius* himselfe.

Thus were these two forlorne wretches plagued, the one with temporall, the other with eternall punishment, not for commission of evill, which they shold not have done, not for cruelty in oppressing the oppressed, or for grinding the faces of the poore, or for robbing, wronging, or notoriously injurying them: but for omission of good, which they should have done, for not shewing mercy and compassion when they ought; for this were they hunted, and overtaken with Gods plagues and punishments, and so shall all the damned at the day of judgement. This will bee one of the most grievous and unanswerable bils, which will bee cast in against wicked men at the last and great tribunall

tribunall: *Imprimis*, for not feeding the hungry: *Item*, for not giving drinke to the thirstie: *Item*, for not lodging and entertaining strangers: *Item*, for not clothing the naked: *Item*, for not visiting the sicke, &c. As men must then bee strictly accountable for all their thoughts, words, and actions, so more specially for the neglect or contempt of Charity and the works of mercie: An invincible Armado of former forgotten sinnes will then be mustered together, and with all their united forces fight against, and charge upon poore graceless impenitent sinners: but sinnes of malice, sinnes of uncharitableness they be the Captaine sinnes, who will march in the forefront of the battell, and being armed with most fiery Scorpion-stings will vex, and wound, and murther most horribly and bee verlasting scourges and flames unto their consciences

Mat. 25. 42, 43, &c.

Let

Let unmercifull men consider on these things, and if they desire to escape those Judgements, which hang over the heads of all mercilesse men, let them pray unto God for that unvaluable Jewell, the grace of Charitie: Let them put on bowels of pitty and compassion, remoove and prevent all causes and occasions of unmercifulnesse and crueltie, which be principally these: Independance upon God, distrust in his promises made to the mercifull. (Let covetous, carnall, and hard-hearted misers say what they will, they doe not beleeve in God, they give not credit to his Word) feare of future want and penurie, when they have the Word of Truth to the contrarie, want of love towards God, and of pitty towards the poore, love of mony, and earthly-mindednesse, pride of apparrell, fulnesse of bread, love of pleasures, and pastimes, Selfe-conceit, and a

Ezech. 16 49.

ground-

groundlesse presumption that they are good Christians, when they are nothing lesse, that they are in the right way to Blessednesse, cocke sure of Heaven, true worshipers of God, sincere professours of his Gospell, unquestionable beleevers, albeit they be not zealous of good workes, nor given to the practices of Charitie. These and the like obstacles and hinderances there are, which stop men from walking the ready way to good works: They will all appeare very cleere and evident in the next Chapter of objections, which worldlings frame upon purpose to shift off the exercise of Charitie, and to spare their purses.

Chap. XXIV.

Of such objections as have beene or may bee made by merciless and uncharitable wretches, with their severall Answers and Resolutions.

There was never any Truth so happily innocent, as to maintain it selfe free from calumnie, obloquie, and opposition, never any dutie (though never so necessarie) if unto the performance thereof was required the expence of the purse, but hath beene questioned and impugned by Hypocriticall and earthen Christians, who preferring a little peece of filthy clay before Jesus Christ and the Crowne

Crowne of Immortalitie, labour by fained excuſes and pretenſes to ſhift off theſe holy duties of Charitie from themſelves, and are ever more Non-conformiſts to thoſe religious and pious practices, which are incompatible with their worldly profit. Some deviſe one thing, ſome another, and not a few aſſault this Heavenly and Apoſtolicall Doctrine of laying aſide afore-hand for Charitable uſes with many arguments, and carnall cavillations, which truth notwithſtanding, can hereby bee no more darkened and weakned, then the Sunne with thoſe paper pellets and artificiall bubles the little boyes ſhoote and blow up into the aire.

The objections which are or may be made, are ſundry and different, ſome of one kind, ſome of another. As waters have a different taſte, ſtrength, and qualitie, according to the

various temper of the veines, the earth, stonie places, and rockes through which they run, and from whence they flow: So an argument is stronger or weaker, according to the constitution and qualitie of the braine, wherein it was hatched, and from whence it doth proceed. The strongest and worst objections (for all are naught, that are made against Charitie) I will first propound, assoile, and cleare as briefly as I can; and although some are so senseless, and foolish that a *Recitare* were a sufficient *Refutare*: yet because every one likes his owne things best, and judges of his owne conceits, as the Beare doth of her whelps, that they are of all creatures the faireſt, I will mis-pend so much time, as to give satisfaction to every triviall objection, that so all the mouthes of base worldlings might be stopped.

I see

I see no such neede, to bee this way so disposed? *Objest.*

Our Saviour Christ saith, the Poore yee shall alwayes have with you, and if there be alwaies poore, there must bee alwayes the exercise of Charitie. There is a two-fold necessitie of practising this dutie. First, in regard of the poore, whose wants thou art bound to supply and releeve. Secondly, in regard of thy selfe, that thy faith, love, and charitie may bee made manifest, and known to be pure, lively, operative, and unfained Graces, and easily differenced from those meere dreames, fancies, and delusions, with which Satan doth infatuate too many in the world. *Answ.*

Wee have no poore in our Parish. *Objest.*

1. If this bee true (as I can hardly beleeve it) then be cha- *Answ.*

ritable abrode, thus the Law of our land requires thee to bee: Travell abroad with the *Samaritane*, till thou haſt found out a wounded man, a poore neighbour that wants the Oyle and Wine of thy mercy and compaſſion, to cure and comfort him. Secondly, haſt thou no poore ruinated kindred, if not, thou art ſprung from a ſtrange and uncoth Stocke and Genealogie: if thou haſt any, ſhew kindneſſe at home to thy owne blood and kindred, as did the rich man before mentioned Maſter *Jilſon* who gave a hundred and ſixtie pounds yeerly to his poore kinſ-folke, a rare example, and hardly ever heard of in theſe hard and pittileſſe times. Thirdly, its an objection, which no Pariſh can truly make, if it conſiſts of many houſ-holds: for albeit there be none poore in extremitie, yet there are doubtles ſome poor families, who may ſtand in neede of thy aide and libe-

liberalitie, though they come not a begging to thy doore.

I pay my rate to the poore, and to other good uses as much as the Law requireth. Object.

1. 'Tis the Law then, and not thy Charitie, which relieveth the poore. Secondly, the Law provideth well, but yet not for all persons that may be indigent, and helplesse, nor yet for every good worke, which the Divine Law of God commands thee to put thy hand unto. Answ.

I have as good affection, as the best, and can give when I see cause. Object.

1. Saith a Father, *Non satis est velle, sed etiam benefacere:* Affection is not enough (where there is abilitie) without present action and execution. Secondly, the commendation of thy willingnesse and affexibilitie *within* thee, will prove to bee but a ri- Answ. Ambros. lib. 1. offic. ca. 30.

diculous ostentation, if thou dost not manifest it *without* thee. Thirdly, 'tis not in thee at thy pleasure, to give when, and where there is cause, thou canst doe nothing in this case without Gods speciall Grace, without which thou wilt easily let slip every good occasion, and wilt not see, where thou shouldst see, nor doe good, when and where God would have thee.

Obiect. *The poore are verie unthankefull.*

Answ. 1. All are not so, or if they were, yet they must be relieved. Secondly, thou thy selfe art oftentimes unthankefull to God, and yet he ceaseth not to follow thee with his continual blessings, and therefore oughtest thou to deale as mercifully with thy brother. Thirdly, thou art in giving, not to looke unto their thankfulnesse, but to their misery. Fourthly, their backes will

Act. 9. 33. Luk. 6. 35. 36.

blesse

bleſſe thee, though their tongues returne backe no thankes. Fifthly, their ingratitude is their owne ſinne, not thine, it doth thee no harme, but is altogether hurtfull to themſelves. Sixthly, becauſe they faile in their dutie towards thee, wilt thou therefore dare to faile in thy dutie towards God? wilt thou therefore bee uncharitable, becauſe they are unthankfull? God forbid. Seaventhly, conſider if thou giveſt ſtill, and knoweſt that thou ſhalt not receive any thing backe againe, no not ſo much as thanks for thy good deeds, the more true is thy Charitie, and the greater ſhall thy reward bee with God. For if wee ſeeke any recompence with men, wee ſhall ſurely looſe it with God. Laſtly, let us remember, that the Lord (to whom wee become creditors, if wee give liberally tothe poore) undertakes to bee our Pay-maſter, we have his Word, his Bill

Job. 31. 20.

Matth. 6.

and Bond for it: and if wee expect any thing backe againe for our charitable practises and many good turnes, wee must looke for it at his hands.

Prov. 19. 17.

Object. *The poore are very lewd, and unworthie relieſe.*

Answ. 1. All are not ſo: ſome poor are honeſt, and of good report, and of unblameable converſations: Picke out theſe for the objects of thy Charitie, if thou wilt doe nothing for the other. Secondly, thou art not to releeve their lewdneſſe, but their povertie, and thou muſt ſuccour and ſuſtaine them as they be men, not as they be tranſgreſſors. Thirdly, our Heavenly Father giveth to the good, and to the wicked, and remember, we muſt be mercifull as he is mercifull. Fourthly, we are to know that our owne unworthineſſe is great before God, yet wee beg of him and expect his Almes: are the poore more

Matth. 5. 45.

unworthy

unworthie of our Charitie, than we are of Gods gratious liberalitie? Doubtlesse not. Fifthly, though they bee * unworthie to whom thou dost give, yet bethinke thy selfe he is not so, for whose sake thou doest give. Sixthly, when thou releevest their necessities, friendly reprove their ill courses and conditions: Thy Almes and bountifulnesse may bee a good meanes to mollifie their stubborne natures, and to worke them to amendment. Lastly, 'tis better to feede tenne unworthy and gracelesse wretches, than to let Christ goe unfed, and unrefreshed, in one poore *Lazarus*.

When they receive our Charitie, they abuse it.

1. The assertion is false, if universall, and doe not mispend Gods blessings, some use them well, give therefore to them. Secondly, doe not we abuse Gods good

* *Dic indignum esse cujus causà vel minimũ labores, digna est Imago Dei, qua tibi commendatur, cui te & omnia tua exhibeas; quod si non modo nihil boni promeritus est, sed injuriis quoque & maleficiis te provocavit, ne hæc quidem justa causa est cur illum & dilectione complecti, & delectionis officio prosequi desinas: Calv. Inst lib. 3. c. 7 sect. 6.*

good creatures too much and too often, whereby though we grievously offend his Sacred Majestie, yet doe not wee cease to begge, neither doth he leave off to give. Thirdly, the poore in mis-imploying the fruits of our almes, wrong themselves, not us, they can abuse but a little but wee doe a great deale, this then is but a poore pretence to excuse any from works of mercy. Fourthly, If we know who they are that will waste and consume the money which wee give them, then let us be liberall unto them in other things more needfull, let us labour by frequent admonitions, and friendly objurgations to reforme them, far bee it from us ever to harden our hearts, and wholy to withdraw our hands from succoring them, in their miseries and extreame necessities, but if they persist in their wicked wayes, let us complaine of them unto authoritie,

thoritie whose Charity is *Misericordia puniens*, Mercifull castigation and correction for their amendment.

I am a widdow what can bee expected from me? Object.

1. If of a meane estate, not much, yet thy mite shall be sure to finde acceptance with God. Secondly, no Widdow may thinke *quatenus* a Widdow shee may bee exempted from shewing mercy to the poore: for the Apostle tels us, that a Widdow who is to bee honoured as a Widdow indeed, must bee well reported of for good Workes, which if shee doth not, shee is no Widdow indeed. Thirdly, wee have heard before how Widdowes have been addicted to good Works of Pietie and Charitie. Answ. Mark 12. 43.

I

Object. *I am a Wife, therefore its not for me to give, I cannot, I dare not doe any thing.*

Answ. If Conscionable subjection be the ground of this objection, then it is the more tolerable, looke before for satisfaction Chapter 6. in what cases Wives may give; but if it proceed from covetousnesse, as too often it doth, tis the surest argument of a hard and uncharitable heart, and albeit many can excuse themselves now before men, yet they shall not finde any such starting holes, when they come to answere before Christ at the dreadfull day of judgment.

Object. *I do give, though more silently and secretly than others, I desire not to be seene of men, nor to have a Trumpet blowne, when I dispense my Almes.*

Answ. Boast not, I pray thee, of thy false counterfeit and sneaking liberality

beralitie, thou needeſt not deſire the blowing of a Trumpet, for, if indeed, thou wert open-handed, and liberall to the poore, as they have a hand to receive, ſo they have alſo a tongue to blaze abroad thy Charitie and Almeſdeeds. Remember alſo thy lampe of Charity muſt not burne under a buſhell, thy light muſt ſhine before men, that God might be glorified and malitious mouths ſtopped by thy many good works. For an Almes may bee given openly, and yet not vaingloriouſly: Tis true indeed, give wee muſt not to bee ſeene of men: but its one thing, to give with a ſiniſter and Pharaſaicall intention to bee ſeene, and another thing to give that which may be ſeene. That is a ſtrange inviſible Almes which none ſee, and as ſtrangely inſenſible which none can feele: Such is the Charity of Selfe-applauding hypocrits, which moſt com-

commonly is expreſſed in nothing, but in words, and vaine-glorious ſpeeches.

Object. *Alas, may ſome ſay, I have but little to give.*

Anſw. Though thou haſt but a little, yet give a little of that little, unto him that is extreamely needy: The poore Widdow had but a little, when ſhee caſt her two Mites into the Treaſury which was all that ſhee had, and leaſt any ſhould bring a Counterplea of their poverty, our Saviour Chriſt hath promiſed a moſt certaine acceptance and reward even to a cup of cold water, the which none are ſo poore, but they are able to give. God doth nothing value or reſpect the greatneſſe of the gift, but the readineſſe and willingneſſe of the heart: for *if there bee a willing minde, it is accepted according to that a man hath, and not according to that a man hath not.*

Mat. 10. 42.

2 Cor. 8. 12.

There

There be some more able than my selfe, rich men, who are good hold-fasts of that they have, and will doe but little. Object.

1. I must let thee know, that thou must regulate thy life and actions by the Lawes & precepts of God and not by the examples and practices of men: Wilt thou therefore bee a *Nabal*, because other earthwormes starve and famish the poore? That can never be a good conclusion, which is inferred from false and erroneous premisses: Others richer than thy selfe give but little, therefore thou wilt give just nothing at all: a cursed, devilish and damnable consequence. Secondly, there bee many examples of rich men which doe give, and why dost thou (passing over the sound flesh like filthy flies which feed on corruption) pitch onely upon the scabbed and ulcerous parts? There bee some rich and wise Answ. 1 Cor. 1. 26.

wise and learned and noble who are compassionate and mercifull to the poore: take these for thy patterne, and *goe thou and doe likewise*. Thirdly, consider, that giving is compared by the holy Ghost to *Sowing*, and wilt thou neglect to manure, and plow, and sow thy ground, because thy rich neighbour, who either is a bad husband, or hath sufficient old store, will let his land lye barren and untilled? And remember what the Apostle saith, *He that soweth sparingly shall reape sparingly*, but hee that sowes not at all, is sure to reape not at all. If thou wilt lend nothing to Christs poore members here upon earth, never looke to receive any thing of the *Head* in the kingdome of heaven.

2 Cor. 9. 6.

Prov. 19. 17.

Object. *I have a trade by which I set many Poore on worke.*

Answ. What then wilt thou give them nothing freely, because thou

thou doſt reward them for their paines? thou maiſt not call that a worke of mercy, which is but an act of Juſtice: for in ſetting the poore on worke, and paying them for their labours, thou giſt them but that is their owne, and herein thou aimeſt chiefly at thy owne end, the enriching of thy ſelfe, the preſervation of thine owne ſubſtance, not the ſuſtentation of the poore. Now this is cleane contrary vnto *liberality and charity, *ſhe ſeeketh not her owne.* 1 Cor. 13. 5. But the good of others. Thou maieſt do well indeed to mingle and ſeaſon theſe actions of mortali- and uprightneſſe, with workes of mercy, to give more to well deſerving ſervants, then they earne by covenant, to increaſe their wages, to help them freely and lovingly in hard times; when difficult buſineſſes, and a tedious worke ſticks upon their fingers, and will not reach out to maintaine

* τὸ γὰρ μὴ, ἐπιλείπειν ἑαυτὸν, ἴδιον. *Ad ſe minimè reſpicere liberalis proprium eſt. Ariſt. ad Nic. lib. 4.*

maintaine them. This were true charitie, and not meerely the setting of poore people on work for thy own proper gaine and incre.

Object. *My wife, may another reply, will not let me give.*

Answ. 1. This may be but a poore shift and evasion, to blame thy wife, for thine owne fault as *Adam* did *Eve*. Secondly, thou art the head, and what thou hast, is at thine owne disposing, thou maist not enthrall thy selfe to thy inferiour, nor be ruled and ordered by thy wives rotten and unreasonable counsailes and perswasions. Thirdly, The precepts of God are of more force to bind thee to the performance of good duties, then thy wives will and entreaties can be to hinderthee in the exercise of charity. Fourthly, in other things thou canst follow and do thy owne will well enough, and why not

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in this? surely because *Ananias* and *Saphira* are met together, and are resolved with one heart and hand, to deceive and keepe backe part of that price, which should be laid at the Apostles feete, and given to the poore. Act.5.2.

I am my selfe but poore, and have, but what I get by my handy labours, and the sweat of my browes. Object.

1. There be some such ingrate and thankelesse wretches, who will extenuate, and villifie Gods blessings, and complaine of poverty and want, when they have no cause so to do: there is (saith *Solomon*) *that maketh himselfe poore, and yet hath great riches.* Answ. Pro.13.7. Secondly, If thou art so poore, as thou feinest thy selfe to be, yet first strict precepts bindes thee to give. *Eph.*4.28. sometimes, and in some cases. Secondly, Thy necessitie is not so pinching, as anothers extremity, Thirdly, Thou

Joh. 13.29. 2 Cor. 8. Mar. 12.44. Luk. 21.1.3. Mat. 10 42.

Thou maist finde in the Scriptures many rich examples of poore almesgivers: as for instance, *Christ*, who had neither house nor harbour, *the poore widdow*, poore *Macedonians*, &c. Fourthly Art thou so poore, that thou canst not give a cup of cold water, for which if heartily given, Christ promiseth a reward. Fifthly, Thou canst sometimes spend somewhat idly, vainely, and prophanely, and canst thou not finde in thy heart to lay out as much charitably upon the poore? 6. Thou canst scrape together enough to pay thy earthly landlord his fines, and rents, which hee exacteth, and canst thou not be perswaded to lend to thy heavenly Lord and maker that which hee lawfully requireth. Seventhly, consider with thy selfe, how by thy good example thou maist provoke others unto good workes (which is every mans duty. *Heb.* 10.24.)

or ſhame the rich which are ſlacke-handed to the poore. Eightly, thy pittifull regard of others miſeries, may move others to reſpect thee, as one fire kindleth another: ſo the heate of thy brotherly kindneſſe may kindle a charitable affection in others towards thee. Laſtly, thy forwardneſſe to give in thy poore eſtate, addes a great deale of luſtre to thy charitie, and maketh thine almes more acceptable unto God, and more commendable and remarkeable among men.

Object.

I am in debt.

Answ.

1. But not by giving to the poore, liberalitie and mercy were not the cauſes of this thy miſery, for no man was ever the poorer for lending to the Lord. Secondly, thy engagements and obligations unto man (if they be not greater then thy eſtate, muſt not hinder thee from paying

ing thy debt unto God: do not think this a iust pretext for the neglect of so important and heavenly a duty. Thirdly, mercy may be a meanes by Gods blessing to free thee, and to set thee at libertie againe. 4. Consider I pray thee for all thy debt, how thou canst provide well enough to pay the usurer, to buy sometimes gay and costly clothes, and upon light and idle occasions to spend thy mony sinfully and superfluously, and wilt thou lay out nothing charitably upon the poore. Fifthly, It may be thou hast enough to pay what thou owest, and somewhat to spare, then restore every man his own and give of the remainder unto the poore. Sixtly. It is fit inquiry should be made how thou camest into debt, perchance thy insatiable desire of rising and growing great in the world, hath brought thee to this extremitie, and thou hast borrowed

of

of others to buy & purchase more lands & possessions for thy selfe; this debt then is volũtary, for thy gaine, and may not be a let unto charity: or perhaps thy rash and over-hastie entring into bond for other spend thrifts, or thy owne profusenesse and prodigalitie hath brought thee into debt, this debt then remaines as a punishment upon thee, and therefore repent for thy rashnesse and former lewd courses, and beginne betimes before thou art gone to farre, to spare thy purse, * *Sera in fundo parsimonia*, it will be too late to spare when all is spent: imploy thy substance to better uses, lay out where thou maiest expect a blessing from God, who borroweth of thee, when thou givest to the poore.

* δεινὴ δ' ἐπὶ πυθμένι φειδὼ *Hesiod. l. 1. ἔργ. καὶ ἡμέρ.*

I have not to give, except I should sell that I have. *Object.*

1. Let me aske thee, hast thou no money nor meanes to *Answ.*

helpe thee, but by ſale of thy goods and poſſeſſions? If thou haſt, why then frameſt thou ſuch a ridiculous pretence: doubtleſſe thou canſt provide food and raiment, and other neceſſaries for thy ſelfe without ſelling thy eſtate, of which thou maiſt give if thou wilt, nay thou muſt give or thou art but a miſer. Secondly, ſuppoſe thou haſt nothing (which is but a groundleſſe ſuppoſition) remember what our Saviours charge is, *Sell that you have, and give almes*, the meaning whereof is this, as is apparant out of the precedent & ſubſequent words: do not tyre and weary your ſpirits, nor weare out your pretious time about carnall and worldly things, do not cark and care immoderately for theſe earthly and tranſitorie trifles, truſt not in your wealth, glew not your affections to your riches, *ſet not your hearts upon them*, but rather ſell that ye haue and

Luk. 12. 33. ver. 22. 29. 30.

Mar. 10. 24 Pſa. 62. 10.

and give almes to the poore and needy, rather lay up treasures in heaven, then bagges in earth, rather grow rich towards God by relieving the poore, then great and glorious among men by hoarding up store of wealth in your coffers, the which at the best, in respect of true happinesse is but a base incertaine, inglorious, and beggarly condition. Thirdly, looke upon the examples of the Saints in *Jerusalem*, how many of them sold all that they had to relieve the poore brethren, which were under any grievance, pressure, or distresse. They were themselves under persecutions, persued with malicious enemies, compelled to fly hither and thither, for their own safetie and preservation, yet they stuck close to the promises, they rested on their God, never making any question what should become of them, when they had given away all. But here is to

be noted, the case must be alike, if we imitate their practices, for the Apostle in these cases requires an equalitie, and would not have some eased and others burthened overmuch. 2. Cor. 8.13.

Object. *I have a wife and children to care for, and I hope I may be exempted.*

Answ. 1. So have most that be married, and should every one of such a condition make the like excuse and upon such a pretence shut their hands against the poore, how should old creeples be relieved, distressed families supported, and Gods people maintained? dost thou thinke that the duties of charity lye only upon unmarried and childlesse persons? no, no, thou canst not free thy neck from the yoke, unlesse thou wilt prove an untamed heifer, an enemy, a rebell to the Lord. Secondly, Job had ten

ten children, yet he was a man wonderfully compassionate and bountifull to the poore: a notable example wee haue also of one *Mrs Owen* of *Islington* who had two and twenty children, notwithstanding in her life time she built an Hospitall, and gave to it fifty pounds *per annum*, a free Schoole; to which shee allowed a sufficient stipend, shee gave two hundred pounds to *Oxford library*, and to many other pious and charitable works as much as amounted to the summe of 2500. pounds and upwards. Thirdly, a good wife and children are the gifts and blessings of God, and shall this his goodnesse towards thee be a cause of thy ingratitude to him and uncharitablenesse to thy neighbour. Fourthly, thy carking, and caring, and immoderate thoughtfullnesse about the things of the world is to little purpose. *Luke*. 12. 25, 26. It

can do thee no good, tis Gods blessing that enricheth, as *Solomon* telleth us. Fifthly, Christ commandeth us not to care doubtingly for these earthly things, and the Apostle would have us to cast all our care upon God, who careth for us, and promiseth to provide for wife and children. Sixtly, What is the ayme and end of thy earthly-mindednesse, of thy faithlesse, fruitlesse, and immoderate providence and carefullnesse? If it be to greaten thy posterity, or to leave thy children in a good and blessed state and condition, why then be mercifull to the poore, *so shall thy seed be blessed, builders up of the old wast places, and raisers up for many foundations, for many generations. Esa.* 58. Lastly, remember that though thou heapest up riches together, yet thou art utterly ignorant who shall enjoy and gather them. Many men have provi-

Mat. 6. 31. 34.
1 Pet. 5. 7.
Jer. 49. 11.
Psal 37.
Psal. 39. 6.

ded

ded well in the eyes and judgement of the world, for posterity, scraped together abundance of wealth very greedily, and kept it as sparingly, and have not either a prodigall heire wasted all in a moment, or a foolish wife by marching with an unthriftie second husband, ruined and undon her selfe, and all her children: thus God often crosseth the plots and intentions of many covetous and mercilesse worldlings, who are distrustfull of, & independant upon his providence and promises.

Object. *I have had many crosses and losses befallen me, so that my state is much weakened and diminished.*

Answ. If such be thy case, then make a good use of it, and bethinke thy selfe, whether these be not the fruites of thy uncharitableness, It will be a very profitable inquisition, when thou findest thy selfe to goe backeward

in thy eſtate, and Gods ſecret diſpleaſure to blow upon thy wealth, to examine well whether thou haſt not often failed in the duties of charitie: loſſes and croſſes ariſe not out of the earth, happen not by chance and fortune as ſome Ideots conceive, they be either plagues, puniſhments, or chaſtiſements for ſin, for omiſſion of ſome good, or commiſſion of ſome evill, or elſe they be tryals of our faith, whether wee will rely on God, and his promiſes, and doe what hee bids us, or reſt upon our owne arme of fleſh, our owne rotten devices and inventions, as if there were a poſſibility to thrive and grow rich in the world without his promiſe and bleſſing. Secondly, thou muſt know that it is the Lord that giveth and the Lord that taketh away. *Iob.* 1. 21 Therfore by theſe thy *misfortunes and diſaſters learne a leſſon of patience and obedience, for

πάθημα μάθημα

for so thou must or else thou art not conformable unto thy Savior who *though he were a sonne, yet learned obedience, by the things which he suffered. Heb.* 5.8. If any way, as doubtlesse, many wayes thou hast displeased thy Lord and maker, and by thy ingratitude and uncharitablenesse, caused him to chastise thee with these crosses and afflictions, then labour to reconcile unto thee his pleasing countenance againe by new obedience, walking in a new course, and practising of new duties, and principally this of charity: there is no better or easier way to come into his favour againe then this, for he will have mercy, and not sacrifice, and if thou wouldest have God to be mercifull unto thee, be thou first mercifull unto others. Thirdly, hast thou suffred such a shipwracke in thy estate, that thou hast nothing remaining with unfortunate *Job*, why then

thy excuse is somwhat tolerable but & if thy case be not so desperat, give then of that which is left in hope of beter sueces, for future time, obey God herein, still trusting in his mercy, and promise. *Heb.* 13. 5. 6. for he is all sufficient, he can, and will supply thy wants and defects. 2 *Cor.* 9. 8. 4. If such pretensions of losses and crosses might exempt men from this duty, how then shall the poore be relieved? for there bee very few who have not a share in those common afflictions whereunto mortality is very liable and obnoxious. Lastly, consider, that these be signes of Gods favour, and testimonies of his love, and goodnesse towards thee, if thou canst bee instructed thereby: Nay, if thou art of a Heavenly and Spirituall constitution, and of the number of Christs peculiar, beloved elect, and favourite-Nation, thou, wilt like the Bee sucke much sweet-

neſſe out of theſe bitter hearbes, and be hereby rather incouraged and provoked unto good works, than any way diſanimated by them. The *Macedonians* in a great triall of affliction were moſt abundant in liberalitie. 2 *Cor.* 8. Their Charitie did not ebbe and flow like to the motians and tides of the Sea, who are then the greateſt and riſe higheſt when the Moone is in the full, but when their affaires ſuffered an eclipſe, and were in the waine and very much decreaſing, even then *their deepe povertie abounded unto the riches of their liberalitie.* 2 Cor. 8.3.

3. The Chriſtian Hebrewes likewiſe ſuffered joyfully the ſpoyling of their goods, and even then communicated liberally unto thoſe that were in bonds and affliction. *Heb.* 10.34. And in theſe our preſent times, there have been ſome who have perſevered in this Holy practiſe both

both in prosperitie, and adversitie, and have testified their richest liberalitie, in their deepest povertie, continuing the same hand of bountie to the poore in the midst of their heavieſt losses, which they were wont to reach forth to them all the happie season of their most gainefull trading and prosperitie: but in all this, they were no loosers, for by Gods great blessing and mercie towards them, they recovered againe their losses by some fortunate commodities which were unexpectedly thrust upon them. Thus the experience of Gods goodnesse and providence towards men, cannot but encourage and move them to trust in the Lord, who never faileth them that rest and depend upon him.

I have

I have no more than is needfull for my wife and family, for I spend all, and make even at the yeeres end. Object.

1. Thus the rich Glutton in the Gospell, who fared deliciously every day, might have answered poore *Lazarus*, and thus in effect rich *Nabal* replied to *Davids* servants. Secondly, thou must not measure thy need by thy luxurious, superfluous, and idle expences: those things are to be accounted necessaries, not which men can or doe spend, but what they ought to spend in house-keeping. There is no man of so vast and unlimited an estate but may make riddance of all before the yeeres end, if hee bee so prodigally disposed. Although thou hast goodly meanes, a plentifull inheritance, and immense patrimonie left thee, yet if thou spend, thou carest not what, and knowest not how, if thou Answ.

thou wilt bee an entertainer of good-fellowes and the like rabble of idle, graceleſſe, and lewd companions, if thou wilt ſuffer thy ſervants to live as they liſt, thy children to runne out with the Prodigall in the Goſpell, thy meanes certainely cannot hold out, thou wilt ſcarſe have enough for thy wife and family, and ſo there will be no portion for the poore, wherefore this is but a poore plea, to object that thou ſpendeſt all, and makeſt even at the yeeres end. Herein thou art the more culpable in that thou art not onely a mercileſſe man, but alſo a graceleſſe and careleſſe Prodigall. If thou wouldeſt play the part of a wiſe and righteous man, and order thy affaires with judgement and diſcretion, *Pſal.* 112. 5. there would be ſufficient for thy owne private and needefull expences, and a ſupply alſo for the neceſſities of the poore. If *Dives* had

abated

abated ſomewhat of his too coſtly rayment, and ſumptuous fare, and if *Nabal* had not feaſted like a king, nor tipled ſo intemperately, the one might very well have ſuſtained the life of poore hungrie *Lazarus*, and the other might have releeved *David* and his ſervants without any dammage or detriment to themſelves at all: And if the notorious drunkards and joviall revellers of our times were more abſtemious, moderate, and ſparing as they ought, they might be farre more liberall than they are to the poore. Thirdly, if thou replieſt, that thou ſpendeſt all, and neither needleſſely, nor riotouſly, nor ſuperfluouſly, that thou art frugall, provident, and circumſpect enough, in the managing of thy affaires, but yet canſt not thrive, nor make thy meanes hold out to maintaine thy family, and the poore; then let mee adviſe thee to conſider with

with thy selfe, what might bee the reason of this thy infortunate successe in thy businesses and the cause thou art no better blessed: Certainely, it is to bee feared, that thou hast beene unmercifull, and incompassionate to the poore, and therefore such a canker and curse doth adhere unto thy wealth, that like a man in a consumption it cannot prosper or thrive, but rather pines and vanishes away by little and little into nothing. *He that withholdeth more than is meete, or dealeth with a slacke hand shall soone become poore, Prov.* 11.24. *&* 10.4. And if thou desirest to thrive and fare well in the world then be mercifull to the poore, for he that hath a bountifull eye shall bee blessed, *Prov.* 22. 9. Perhaps thou wilt say that thou laboures in things which are good and lawfull, yet in thy labours and endeavours thou hast not that true and right aime

which

which thou ſhouldſt have (*viz.*) the releeving of the poore, *Eph.* 4.28. and therefore thy labours are alſo fruitleſſe and unprofitable: for if thou wouldeſt be mercifull, thou ſhouldeſt be bleſſed upon earth, *Deut.* 15.10. *Pſal.* 41.1.2. God would bleſſe thee in all thy works, *and it is his bleſſing that maketh rich, Prov.* 10.22. without which all thy labours, paines, and policies are but vaine, fruitleſſe, and unprofitable, *Pſal.* 127.1.2. *Deut.* 8.18. *Haggai*, 1.6.9.& 2.16.17.19. *Geneſ.* 26.12. read theſe Scriptures.

My place and ſtation requires ſo great expenſes, that I cannot be liberall to the poore. *Object.*

Wee may not maintaine the dignity of our places with the portions of the poore, and that is no laudable or honourable condition, whereby men are brought to that ſtrait, that they cannot *Anſw.* *Remember Dives.*

cannot be charitable. *Job* was a Prince of great place and quality, yet very good and compassionate to the poore. *cap.* 31. *Cornelius* was a noble man and of great eminency in the world, yet hee was a large and liberall almes-giver. *Act.* 10. 2. He that is great should labour to be good too, for greatnesse without goodnesse, noblenesse of birth, without the true nobility of the mind, honourable eminences, and high estimation in the world without holinesse and sanctification, are but miserable priviledges, glorious vanities, and glittering abominations.

Object. *I may give so much, as that I may impoverish my estate, and so need my selfe before I dye.*

Answ. Pro. 28. 17. 1. Most monstruous madnesse, prodigious infidelitie, who ever knew a man truely charitable to come to beggery, or to the misery of a wastfull prodigall?

gall? who was ever a looser by lending to the Lord? There bee many promises to the contrary, *He that giveth to the poore shall not lacke, he shall be like a spring of waters, whose waters faile not*, he shall be sure of repayment, *if we give, it shall be given unto us*, &c. who can be such an Atheist, or infidell, as to stagger at these promises. Secondly, this is the way to encrease thy estate, by scattering comes encrease, as it falleth out by sowing seed: living wells the more they are drawn, they spring & flow the more freely, as the widdowes oyle did by powring out. Thirdly remember how mercifull the Lord hath dealt with those that have beene mercifull: was not the oyle and meale of the widdow of *Sarepta* miraculously preserved for her mercy to the Prophet? did not the Disciples when they had divided all that they had, five loaves and a few fishes,

Esa. 58.11.
Pro. 19.17.
Luk. 6.38.
Pro. 11.24.
2 Cor. 9.9.
2 Kin. 4.3.

fishes, receiue backe againe twelve baskets full, when 5000 persons had liberally feasted themselves? So the blessed substance of a charitable man doth sometimes multiply even in the very distribution. Fourthly, there can be no instance given of any truely mercifull man, who was ever brought to poverty or extremity by his almesgiving: I will give credit to the Psalmist in this case, before a thousand other witnesses, who assures us by his owne experience, that he never saw the righteous (whom he defines to be a mercifull man *ver.* 21.) forsaken, nor his seed begging their bread. Lastly the ground of this objection, is abhorred infidelity, and distrust in Gods promises and independance upon his providence. To help thee therefore out of this gulfe of incredulitie, and hell of unbeleefe, consider. Firft, that thou hast not as yet wanted, why

Psa. 37. 25.

why wilt thou feare future misery, for thy present well-doing? Secondly, Take the horriblenesse of thy sin into thy serious consideration, for in not beleeuing, thou, as much as in thee lyeth, laboureſt to make God a lyer. Thirdly, meditate on Gods infallible, eternall, and immutable promiſes. *Heb.* 13. 5. *Pſal.* 37. 3, 4. And laſtly ponder upon the faithfullneſſe of the Lord who never failed thoſe that have put their truſt in him.

Pſa. 34. 12. & 37. 40.

Obiect. *If I give, its but caſt away, and ſo much loſt.*

Anſw. Let it be granted, that they miſ-imploied it, yet thou neither doſt, nor canſt looſe thereby. First, thou haſt a ſtrong promiſe to ſuccour, and beare thee up, though thy bread be caſt upon *the waters*, yet after many dayes thou ſhalt finde it againe. *Eccles.* 11. 1, 2. Thou lendeſt to the Lord, who will certainely repay thee

Pro. 19. 17. Luk. 12. 33. 1 Tim. 6. 19.

thee againe. Thirdly, thou provideſt an everlaſting treaſure for thy ſoule in heaven, and layeſt up in ſtore a good foundation for time to come: ſo as thou canſt not hereby be any wayendamaged. Hee that gives leaſt, is the greateſt looſer, the frankeſt giver is ever the greateſt gainer.

If I once begin to give, more will flocke about me.

Object. Whether ſhould the Eagles flye, but where there is a dead carcaſſe? to whoſe doore ſhould the poore goe, or reſort, but where a *Job*, or *Cornelius* dwelleth? *Give* (ſaith *Solomon*) *a portion to ſeven, and alſo to eight.* *Anſw.* Eccle. 11. 2. It is good to be both a cheerefull and a liberall giver, and to fill as many empty channells, as poſſibly thou canſt, with the overflowing torrent of thy mercy and compaſſion, the more thou feedeſt, clotheſt, or relieveſt the more backes will bleſſe thee, the more tongues wil thank thee, the more

more mouths will pray for thee. If it will not ſtand with thy abilitie & ſufficiency, to give much at once, divide & portion out that to many which thou intendeſt to a few, for a little to every one, is better then ſomthing to a few, and nothing to the reſt.

Obiect. *The times enſuing may not prove good, and I know not what evill may happen hereafter, therefore tis beſt to keepe what I have.*

Anſw. 1. This is but a groundleſſe dubitation, and carnall reaſoning proceeding from a diſtruſtfull heart, and worldly thoughts and Imaginations: ſhall carnall * *feare*, which is *the expectation or opinion of a future evill*, hinder thee from doing a preſent good? The holy Ghoſt doth teach thee to conclude the cleane contrary: Give a portion to ſeaven and alſo to eight, *for thou knoweſt not what evill ſhall be upon the earth*, *Eccleſ.* 11.2. Charitie will be in ſteede of an Arke unto thee, when

* Φόβος ἐστὶ προσδοκία τοῦ κακοῦ *Ariſt. eth. lib.* 3 *cap.* 6.

when the ocean of Gods plagues and judgements breake in upon the world; bee then like a righteous *Noah*, build this Arke before the flood come, that thou maist not bee drowned with the wicked and the mercileſſe. Secondly, preſent exerciſe of mercy is the ſafeſt way to preuent future miſerie, *Dan.*4. 27. and the Apoſtle tels us, that mercie rejoyceth or glorieth againſt judgement, *Jam.* 2.13. That is, * he that is charitable to his brother, and taketh pittie on the poore, ſhall eſcape that judgement and condemnation which ſhall paſſe upon all mercileſſe and cruell men. Thirdly, if adverſitie ſhould happen, and the things which thou fear'ſt ſhould come to paſſe, yet God will (as it were) waite upon thee to ſuccour and deliver thee *Pſal.*41.1. 2.3. *Eſai.*58.11. Fourthly, if thou hoardeſt up thy moneys againſt the time of adverſitie, as if they were

* *Piſcat. in loc.*

Luk.12.15. 16.20.21.

were a Panoply, a competent harneſſe, or like *Vulcans* armour, an armour of proofe againſt all thruſts and blowes whatſoever; thou art much deceived, for *thy ſilver and thy gold ſhall not bee able to deliver thee in the day of wrath, Ezech.* 7. 19. Riches profit not in evill times, but righteouſneſſe delivereth from death, *Prov.* 11. 4. *Jobes* wealth was the falſeſt friend that hee had, it forſooke him, and did him then leaſt ſervice, when he had moſt neede of it, and in the midſt of his affliction this was his greateſt comfort and conſolation, not that he had beene rich and honourable (for happineſſe loſt, is a wofull ſpeculation) but that he had beene charitable, *Job* 31. & *cap.* 29. The perfume and ſweet ſmell of his good workes remained ſtill freſh and fragrant in the noſtrils of his ſoule, and the very remembrance of them ſerved, as a ſpeciall Cordiall, to cheare and

quicken him in the midst of his heavieſt ſorrowes and deepeſt preſſures. Such is the nature and propertie of this heavenly grace, if it bee once firmely radicated in the ſoule, that it inheres, and abides unſhaken, ſtedfaſtly, and eternally. *Charitie* (ſaith the Apoſtle) *never faileth*, 1 Cor. 13 8. *but whether there bee Prophecies they ſhall faile, whether there be tongues they ſhall ceaſe, whether there bee knowledge it ſhall vaniſh away*, Charitie onely is fixed in the ſoule like the Sunne in his orbe, and cannot poſſibly be plucked thence, but there heats and enlightens, and comforts, and ſhines conſtantly, and everlaſtingly.

Object. *I have a minde to give ſomething to the Church, and poore when I die.*

Anſw. Procraſtinated and deferred Charitie, merits not the name of Charitie indeed. A dying miſer may

may part with a portion to the poore, erogate and distribute much of his wealth to pious and religious uses, but he then makes a *Will* against his will, and a division of his substance not unfainedly and without dissimulation but because death will not suffer him to enjoy it any longer, could he have carried his bagges with him into the grave to bribe the wormes, or into Hell to corrupt the Devils, and pacifie his tormentors; doubtlesse, hee would never have allotted out one mite for *Lazarus*: Therefore all such as are of abilitie, to give while they are alive, but will not till they bee dead, are to know. First, that if all the rich should bee so minded, the Poore might quickly bee starved, and that intentionally they are true murtherers of their brethren. Secondly, that they sinne in a high degree in disobeying the Precept of God, who enjoynes them to

doe good, and to bee mercifull, while they have time and opportunitie, *Gal.* 6. 10. Thirdly, that they are not sure of the continuance of their abilitie, for there is a world of wayes to make shipwracke of a world of wealth, and who is ignorant, that Eagle winged riches may fly away from the owners even in a moment? or suppose they should still remaine with them, yet how know they that God will give them grace to bee liberall at their death, who had never the goodnesse to be charitable in their life? and how can they bee assured, that God will accept of their Death-bed bountie and Almes-deedes, since at their last dissolution they bestow that on the poore, which had it been in their power, they would still have detained, and locked up in their coffers? What Saint *Austine* spake of death-bed repentance is as true of death-bed Cha-

Charitie, *Sera rarò vera*, late liberalitie is ralely true and heartie: for all a wicked mans outward actions at such a time are very obnoxious to a suspition of Hypocrisie, because for the most part they bee forced, * violent, and in a sort involuntary, and proceed from ill grounds, as the feare of judgement, or conceit of merit, &c. And therefore for a conclusion; Know all men by these presents, that hypocritical Death-bed-bountie and vaine-glorious funerall-hospitalitie of Usurious, Covetous, Mercilesse, and frozen-hearted *Nabals*, is but a sicke, rotten, diseased, and dying liberalitie. Let us not dare then to deferre our best deedes, till our last, sometimes the worst, alwaies the weakest howres of life, but rather let us remember to offer up daily to our Lord and Maker the sacrifice of praier and supplication, the Sacrifice of Praise and Thankes-giving, the

* *Pœnitentia nunqã sera si sit seria, sed sera raro vera, &c. Aug. Hom. 41. ex 50. Amb. exhort. ad ad Pœnit.*

* *Actio violenta est duplex, simpliciter, & absolute violenta, ut deportatio latronis in carcerem, vel secundum quid, ut projectio mercium in mare ad evitandum naufragium & vocatur actio mixta quia partim voluntaria, partim invita Arist. Eth. l. 3. c. 1.*

Sacrifice of Love and Almes-giving, and the like well-pleasing Evangelicall Oblations, that so wee may glorifie our Heavenly Father by our good works, all our life long, and prepare them also against our death, as so many pretious ointments, odours and perfumes, to embalme our soules unto Immortalitie: for blessed are they that thus die in the Lord, they rest from their labours, and their good works doe follow them, *even so, Amen.*

Revel. 14. 13.

FINIS.

Recensui librum hunc, cui titulus est [The ready way to good works, or a Treatise of Charitie, &c.] *in quo nihil reperio quod minus cum utilitate publicâ imprimatur; modò intra quatuor menses proximè sequentes typis mandetur.*

Ex ædibus Fulh.
Aug. 2. 1634.

Sa. Baker *R. P. D.*
Episcopo Londinensi
cap. domest.